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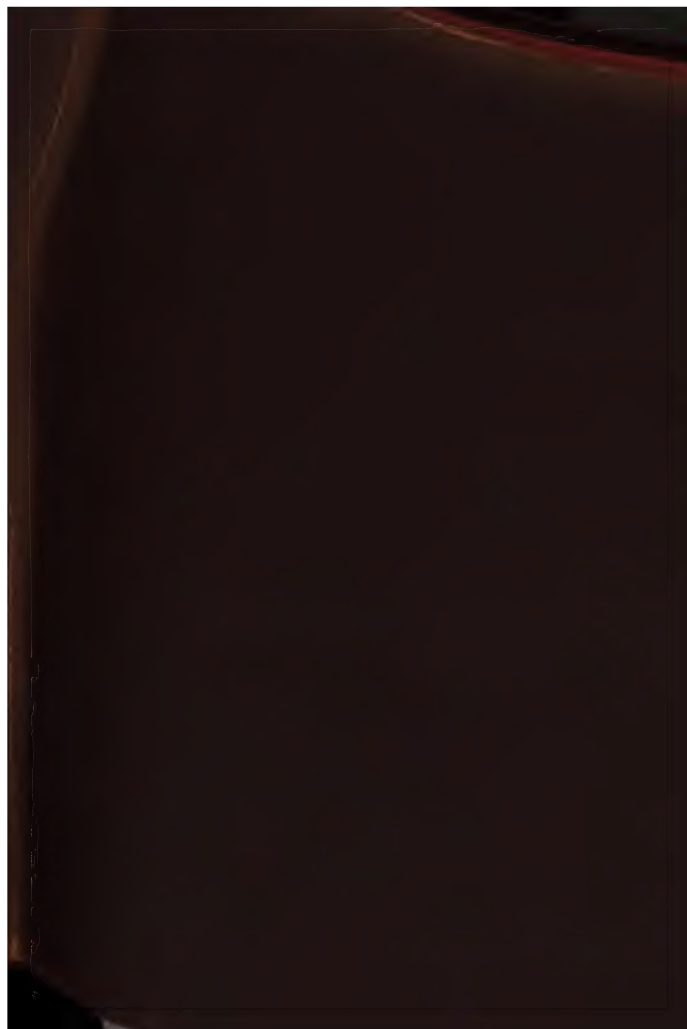
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WHITE'S  
GRAMMAR SCHOOL  
TEXTS.

ST PAUL'S EPISTLE  
TO THE ROMANS.



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*W*<sub>HITE'S</sub> *G*RAMMAR *S*CHOOL *T*EXTS

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ST. PAUL'S  
EPISTLE TO THE ROMANS

*WITH A VOCABULARY*

BY

JOHN T. WHITE, D.D. OXON.



LONDON  
LONGMANS, GREEN, AND CO.

1877

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## P R E F A C E.

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FOR some long time past it has been widely felt that a reduction in the cost of *Classical Works* used in schools generally, and more especially in those intended for boys of the middle classes, is at once desirable and not difficult of accomplishment. For the most part only portions of authors are read in the earlier stages of education, and a pupil is taken from one work to another in each successive half-year or term; so that a book needlessly large and proportionably expensive is laid aside after a short and but partial use.

In order, therefore, to meet what is certainly a want, Portions of the *Classical Writers* usually read in Schools are now being issued under the title of GRAMMAR SCHOOL TEXTS; while, at the request of various Masters, it has been determined to add to the series some parts of the *Greek Testament*.

Each TEXT is provided with a VOCABULARY of the words occurring in it. In every instance—with the exception of Eutropius and Æsop—the origin of a word, when known, is stated at the commencement of the article treating of it, if connected with

another Latin, or Greek, word ; at the end of it, if derived from any other source. Further still, the primary or etymological meaning is always given, within inverted commas, in Roman type, and so much also of each word's history as is needful to bring down its chain of meanings to the especial force, or forces, attaching to it in the particular "Text." In the Vocabularies, however, to Eutropius and Æsop—which are essentially books for beginners—the origin is given of those words alone which are formed from other Latin or Greek words, respectively.

Moreover, as an acquaintance with the principles of GRAMMAR, as well as with ETYMOLOGY, is necessary to the understanding of a language, such points of construction as seem to require elucidation are concisely explained under the proper articles, or a reference is simply made to that rule in the *Public Schools Latin Primer*, or in *Parry's Elementary Greek Grammar*, which meets the particular difficulty. It occasionally happens, however, that more information is needed than can be gathered from the above-named works. When such is the case, whatever is requisite is supplied, in substance, from *Jelf's Greek Grammar*, *Winer's Grammar of New Testament Greek*, or the *Latin Grammars of Zumpt and Madvig*.

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## INTRODUCTION.

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THE Epistle to the Romans is the most logical and systematic exposition of the doctrines of Christianity that the New Testament contains. Written at Corinth in, or about, A.D. 58, it was addressed to a Church which St. Paul had never seen, and which had most probably been gathered together by the teaching of Jews or Proselytes, who had derived their knowledge of the Gospel from the Apostles themselves. We are not in a position to decide when or how the Gentile element became predominant in the Church at Rome ;—but two things are clear: firstly, that as elsewhere, so here, the Jewish party was numerically of comparative insignificance ; and, secondly, that the usual debates about ritual and ceremonial observances were rife in the community.

The Epistle itself has two main divisions ;—the first eleven chapters being doctrinal ; the others preceptive and practical. But there are subdivisions which should be carefully noted.

The object of the Epistle, primarily, was to work out *the necessity* of such a method of salvation as is proposed in the Gospel scheme ; and, then, to show *the necessary consequence* of a true reception of the same on the fulfilment of those duties which constitute the practical side of Christianity.

In pursuit of this design St. Paul starts with the proposition that mankind is universally corrupted and guilty ; which fact he summarizes, ch. iii. 9, 10, 23. In ch. i. he establishes the charge against the Gentile world, and in ch. ii. he proves it to be equally true of the Jews. The principle of just reward and retribution laid down in

the first eleven verses of ch. ii., are shown to issue in the moral and judicial condemnation of Jew and Gentile alike. In ch. iii. this statement, in spite of sundry subtle objections on the part of the Jew, is confirmed by the testimony of those "oracles of God," which had been committed to his keeping. This confirmation leads to the *necessity* of such a scheme as God had purposed from the beginning; viz., that as "by the deeds of the law" no flesh could be justified in the sight of a holy God, the righteousness of God, whereby He both justifies and sanctifies the sinner through faith and apart from the condition of previous obedience, is manifested in Christ (vv. 19—26). Hence it follows that all boasting of acceptance on the score of merit is excluded.

To confirm this principle of accounting a sinner sinless and even righteous by the action of faith, St. Paul proceeds to show that it is nothing new, and that the Jew had two examples of it in his own national history; one being the case of his forefather Abraham, the other being the testimony of King David. Both these men were accounted righteous by imputation; their sins being forgiven and their persons accepted on this principle. This the Apostle shows in ch. iv.; and at the close of the chapter sums up its universal application; vv. 23—25.

Having thus laid down the principle of Faith as the foundation of peace with God and of holiness of life, the Apostle proceeds in ch. v. to show its effects, and confirms the certainty of it by the contrast between the effects of the sin of Adam upon his posterity, and the results of the work of Christ upon all who believe.

Here, however, is interposed a plausible objection to this doctrine, viz. that it offers a premium to sin. Of this objection the Apostle at once disposes by showing that it is simply impossible from the fact, that whoever is united

to Christ by a true faith is made a partaker of His death, and *eodem facto* a partaker of His resurrection-life.

This argument, which is pursued to the close of ch. vi., leads to the question how this state of things can be reconciled with the existence and occasional prevalence of sin in the believer. This gives occasion to St. Paul to unfold a deeply experimental account of this apparent contradiction, by which he shows that whereas in a natural man there is no conflict—since without the conviction of the law he is alive and at rest—there is in the regenerate man, on the contrary, a new principle which exerts a ceaseless antagonism to the old nature. The one is the old Adam-nature, which lingers until death; the other is the new resurrection-nature of Christ, which attacks, defeats, and finally destroys its opponent. This is summed up in ch. vii. 21—25. This victory, moreover, is regarded as the result of deliverance from the authority of the Law, which ceases to assert its claims upon the believer by virtue of his union with Christ.

From this point the Apostle passes on to the glorious topic of the believer's everlasting security. Having been set free from the law of sin (involving death) by the law of the Spirit of life, the believer ceases to be a carnal man by becoming a spiritual one. By this means the true righteousness of the Law is fulfilled; and though the believer's bodily frame is doomed to death because of the effects of sin, his spiritual life is developed by the indwelling of the Spirit of Christ. And not only so, but this very indwelling of the Spirit of Christ becomes the pledge and cause of the resurrection of his body.

At this point St. Paul breaks off to unveil the mystery of salvation, the foundation of which he lays in the sovereign grace of God; ch. viii. 9 *sqq.* Having thus touched upon this deep subject, he applies it to the history of Israel for



the purpose of accounting for their apparent rejection. He shows that all are not Israel who are Israelites, even as Esau did not receive the promise made to Abraham. But at the same time he points out the reason for this rejection, in their own wilful rejection of God's way of righteousness (ch. x.) ; and so concludes the doctrinal portion of his Epistle by a grand exposition of the present and future relative positions of Jew and Gentile.

The practical character and effects of Divine Grace are now set forth by the Apostle's pointing out *the necessary consequence* of a true reception of the Gospel. Personal holiness, unfeigned and universal love, loyal obedience to authority, are all shown to spring from one principle engendered by the mercies of God, viz. the principle of Love to Him. These points are set forth in chapters xii., xiii. In the following two chapters are discussed the vexed questions of Jewish ceremonial and the duty of forbearance on the part of the Gentiles. Both parties are exhorted to receive one another, as Christ had already received them, to the glory of God.

The remainder of ch. xv. is occupied with the Apostle's plans, and the last chapter contains his salutations to various members of the Church :—a precious lesson for all time of the bonds and claims of Christian fellowship.

This sketch may be fitly concluded with the observation, that whereas in the whole range of literature there is nothing like this Epistle, so it would have been impossible for the mere intellect of any man to originate it. The imagination of man could not have conceived, the reason of man could not have discovered, the wit of man could not have framed, nor could the tongue of man have expressed the Epistle to the Romans. From first to last it is the Revelation of God and the Inspiration of His chosen instrument that have given it to mankind.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ  
Η ΠΡΟΣ ΡΩΜΑΙΟΥΣ  
ΕΠΙΣΤΟΛΗ.

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**ΟΗΑΡ. Ι** <sup>1</sup>ΠΑΥΛΟΣ, δούλος Ἰησοῦ Χριστοῦ, κλητὸς ἀπόστολος, ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ <sup>2</sup>(ὃ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίαις) <sup>3</sup>περὶ τοῦ Υἱοῦ αὐτοῦ (τοῦ γενομένου ἐκ σπέρματος Δαβὶδ κατὰ σάρκα, <sup>4</sup>τοῦ ὀρισθέντος Υἱοῦ Θεοῦ ἐν δυνάμει κατὰ Πνεῦμα ἁγιοσύνης ἐξ ἀναστάσεως νεκρῶν) Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν, <sup>5</sup>(δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν, εἰς ὑπακοὴν πίστεως ἐν πᾶσι τοῖς ἔθνεσιν, ὑπὲρ τοῦ ὀνόματος αὐτοῦ—<sup>6</sup>ἐν οἷς ἐστε καὶ ὑμεῖς, κλητοὶ Ἰησοῦ Χριστοῦ) Ἰπᾶσι τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπήτοις Θεοῦ, κλητοῖς ἁγίοις· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

<sup>8</sup>Πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ μου διὰ  
*Romans.* B

Ἰησοῦ Χριστοῦ ὑπὲρ πάντων ὑμῶν; ὅτι ἡ  
 πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ.  
 9 Μάρτυς γάρ μου ἐστὶν ὁ Θεὸς, ᾧ λατρεύω ἐν  
 τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ Υἱοῦ  
 αὐτοῦ, ὡς ἀδιαλείπτως μνησίαν ὑμῶν ποιούμεναι  
 10 πάντοτε ἐπὶ τῶν προσευχῶν μου δεόμενος,  
 εἰπὼς ἤδη ποτὲ εὐδοθήσομαι ἐν τῷ θελήματι  
 τοῦ Θεοῦ ἐλθεῖν πρὸς ὑμᾶς. 11 Ἐπιποθῶ γὰρ  
 ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευ-  
 ματικὸν εἰς τὸ στηριχθῆναι ὑμᾶς. 12 τοῦτο δέ  
 ἐστὶ, συμπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν  
 ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ. 13 Οὐ  
 θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι πολλάκις  
 προεθέμην ἐλθεῖν πρὸς ὑμᾶς (καὶ ἐκωλύθην  
 ἄχρι τοῦ δεῦρο), ἵνα καρπὸν τινα σχῶ καὶ ἐν  
 ὑμῖν, καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν.  
 14 Ἐλλησί τε καὶ βαρβάροις, σοφοῖς τε καὶ  
 ἀνοήτοις ὀφειλέτης εἰμί. 15 οὕτω, τὸ κατ' ἐμὲ,  
 πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελ-  
 ίσασθαι. 16 Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλ-  
 ιον τοῦ Χριστοῦ· δύναμις γὰρ Θεοῦ ἐστὶν  
 εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ  
 τε πρῶτον καὶ Ἑλληνι. 17 Δικαιοσύνη γὰρ  
 Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς  
 πίστιν, καθὼς γέγραπται· Ὁ δὲ δίκαιος ἐκ  
 πίστεως ζήσεται.

18' Αποκαλύπτεται γὰρ ὀργὴ Θεοῦ ἀπ' οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων, 19διότι τὸ γνωστὸν τοῦ Θεοῦ φανερόν ἐστιν ἐν αὐτοῖς· ὁ γὰρ Θεὸς αὐτοῖς ἐφάνέρωσε. 20Τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι νοούμενα καθορᾶται, ἢ τε αἰδῖος αὐτοῦ δύναμις καὶ θεϊότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους, 21διότι γνόντες τὸν Θεὸν, οὐχ ὡς Θεὸν ἐδόξασαν ἢ εὐχαρίστησαν, ἀλλ' ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδιά· 22φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν 23καὶ ἥλλαξαν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ ἐν ὁμοιώματι εἰκόνης φθαρτοῦ ἀνθρώπου καὶ πετεινῶν καὶ τετραπόδων καὶ ἐρπετῶν. 24Διὸ καὶ παρέδωκεν αὐτοὺς ὁ Θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν ἑαυτοῖς· 25οἵτινες μετέλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ ψεύδει, καὶ ἐσεβύσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὃς ἐστὶν εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν. 26Διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς πάθη ἀτιμίας· αἱ τε γὰρ θήλειαι αὐτῶν μετέλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν· 27ὁμοίως τε καὶ οἱ

ἄρρενες, ἀφέντες τὴν φυσικὴν χρῆσιν τῆς  
 θηλείας, ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς  
 ἀλλήλους, ἄρσενες ἐν ἄρσεσι τὴν ἀσχημοσύνην  
 κατεργαζόμενοι καὶ τὴν ἀντιμισθίαν, ἣν ἔδει,  
 τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες.  
<sup>28</sup>Καὶ καθὼς οὐκ ἔδοκίμασαν τὸν Θεὸν ἔχειν  
 ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς  
 ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα, <sup>29</sup>πε-  
 πληρωμένους πάσῃ ἀδικίᾳ, πορνείᾳ, πονηρίᾳ,  
 πλεονεξίᾳ, κακίᾳ· μεστοὺς φθόνου, φόνου,  
 ἔριδος, δόλου, κακοηθείας· <sup>30</sup>ψιθυριστὰς, κατα-  
 λάλους, θεοστυγεῖς, ὕβριστὰς, ὑπερηφάνους,  
 ἀλαζόνας, ἐφευρετὰς κακῶν, γονεῦσιν ἀπειθεῖς,  
<sup>31</sup>ἀσυνέτους, ἀσυνθέτους, ἀστόργους, ἀσπόνδ-  
 ους, ἀνελεήμονας· <sup>32</sup>οἵτινες τὸ δικαίωμα τοῦ  
 Θεοῦ ἐπιγνόντες, ὅτι οἱ τὰ τοιαῦτα πράσσοντες  
 ἄξιοι θανάτου εἰσὶν, οὐ μόνον αὐτὰ ποιοῦσιν,  
 ἀλλὰ καὶ συνευδόκοῦσι τοῖς πράσσουσι.

**CHAP. II.** <sup>1</sup>ΔΙΟ ἀναπολόγητος εἰ, ὃ ἄν-  
 θρωπε πᾶς ὁ κρίνων· ἐν ᾧ γὰρ κρίνεις τὸν  
 ἕτερον, σεαυτὸν κατακρίνεις· τὰ γὰρ αὐτὰ  
 πράσσεις ὁ κρίνων. <sup>2</sup>Οἶδαμεν δὲ, ὅτι τὸ κρίμα  
 τοῦ Θεοῦ ἐστι κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ  
 τοιαῦτα πράσσοντας. <sup>3</sup>Λογίζῃ δὲ τοῦτο, ὃ  
 ἄνθρωπε ὁ κρίνων τοὺς τὰ τοιαῦτα πράσ-  
 σοντας καὶ ποιῶν αὐτὰ, ὅτι σὺ ἐκφεύξῃ τὸ

κρίμα τοῦ Θεοῦ; <sup>4</sup> ἡ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ Θεοῦ εἰς μετάνοιάν σε ἄγει; <sup>5</sup> κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ Θεοῦ, <sup>6</sup> ὃς ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ. <sup>7</sup> τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσι ζωὴν αἰώνιον· <sup>8</sup> τοῖς δὲ ἐξ ἐριθείας, καὶ ἀπειθοῦσι μὲν τῇ ἀληθείᾳ, πειθομένοις δὲ τῇ ἀδικίᾳ, θυμὸς καὶ ὀργή· <sup>9</sup> θλίψις καὶ στενοχωρία ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν, Ἰουδαίου τε πρῶτον καὶ Ἕλληνος· <sup>10</sup> δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι.

<sup>11</sup> Οὐ γάρ ἐστι προσωποληψία παρὰ τῷ Θεῷ.

<sup>12</sup> Ὅσοι γὰρ ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολούνται· καὶ ὅσοι ἐν νόμῳ ἥμαρτον, διὰ νόμου κριθήσονται—<sup>13</sup> οὐ γὰρ οἱ ἀκροαταὶ τοῦ νόμου δίκαιοι παρὰ τῷ Θεῷ, ἀλλ' οἱ ποιηταὶ τοῦ νόμου δικαιωθήσονται. <sup>14</sup> Ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα, φύσει τὰ τοῦ νόμου ποιῇ, οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσι νόμος· <sup>15</sup> οἳτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου

γραφτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως, καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγορούντων ἢ καὶ ἀπολογουμένων—<sup>18</sup>ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ Θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων κατὰ τὸ εὐαγγέλιόν μου διὰ Ἰησοῦ Χριστοῦ.

<sup>17</sup>Εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζῃ, καὶ ἐπαναπαύῃ τῷ νόμῳ, καὶ καυχᾶσαι ἐν Θεῷ,  
<sup>18</sup>καὶ γινώσκεις τὸ θέλημα, καὶ δοκιμάζεις τὰ διαφέροντα, κατηχούμενος ἐκ τοῦ νόμου,  
<sup>19</sup>πέποιθās τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει, <sup>20</sup>παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ· <sup>21</sup>ὁ οὖν διδάσκων ἕτερον σεαυτὸν οὐ διδάσκεις; ὁ κηρύσσων μὴ κλέπτειν κλέπτεις; <sup>22</sup>ὁ λέγων μὴ μοιχεύειν μοιχεύεις; ὁ βδελυσσόμενος τὰ εἰδῶλα ἱεροσυλεῖς; <sup>23</sup>ὃς ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν Θεὸν ἀτιμάζεις; <sup>24</sup>τὸ γὰρ ὄνομα τοῦ Θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσι, καθὼς γέγραπται.

<sup>25</sup>Περιτομή μὲν γὰρ ὠφελεῖ, εἰς νόμον πράσσης· εἰς δὲ παραβάτης νόμου ἦς, ἡ περιτομή σου ἀκροβυστία γέγονεν. <sup>26</sup>Εἰς οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου

φυλάσση, οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται, <sup>27</sup>καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία, τὸν νόμον τελούσα, σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου ; <sup>28</sup>Οὐ γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖός ἐστιν, οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομή· <sup>29</sup>ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομὴ καρδίας ἐν πνεύματι, οὐ γράμματι· οὐ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων, ἀλλ' ἐκ τοῦ Θεοῦ.

**CHAΡ. III.** <sup>1</sup>Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου ; ἡ τίς ἡ ὠφέλεια τῆς περιτομῆς ; <sup>2</sup>Πολὺ κατὰ πάντα τρόπον. Πρῶτον μὲν, ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ. <sup>3</sup>Τί γάρ ; εἰ ἠπίστησάν τινες, μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταργήσῃ ; <sup>4</sup>Μὴ γένοιτο· γινέσθω δὲ ὁ Θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης, καθὼς γέγραπται· "Ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου, καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε. <sup>5</sup>Εἰ δὲ ἡ ἀδικία ἡμῶν Θεοῦ δικαιοσύνην συνίστησι, τί ἐροῦμεν ; μὴ ἄδικος ὁ Θεὸς ὁ ἐπιφέρων τὴν ὀργήν ; (κατὰ ἄνθρωπον λέγω). <sup>6</sup>Μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον ; <sup>7</sup>Εἰ γὰρ ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσεισεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι καὶ γὰρ ὡς ἁμαρτωλὸς κρίνομαι ; <sup>8</sup>καὶ μὴ (καθὼς βλασφημούμεθα, καὶ καθὼς



φασί τινες ἡμᾶς λέγειν) ὅτι ποιήσωμεν τὰ  
 κακὰ, ἵνα ἔλθῃ τὰ ἀγαθὰ; ὣν τὸ κρίμα ἐνδικόν  
 ἐστι. <sup>9</sup>Τί οὖν; προεχόμεθα; Οὐ πάντως·  
 προητiasάμεθα γὰρ Ἰουδαίους τε καὶ Ἑλλήνας  
 πάντας ὑφ' ἁμαρτίαν εἶναι. <sup>10</sup>καθὼς γέγραπ-  
 ται. <sup>9</sup>Ὅτι οὐκ ἔστι δίκαιος οὐδὲ εἷς. <sup>11</sup>οὐκ  
 ἔστιν ὁ συνιῶν, οὐκ ἔστιν ὁ ἐκζητῶν τὸν Θεόν·  
<sup>12</sup>πάντες ἐξέκλιναν, ἅμα ἠχρειώθησαν· οὐκ  
 ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἑνός.  
<sup>13</sup>Τάφος ἀνεφγμένος ὁ λάρυγξ αὐτῶν· ταῖς  
 γλώσσαις αὐτῶν ἐδολιούσαν· ἰὸς ἀσπίδων ὑπὸ  
 τὰ χεῖλη αὐτῶν. <sup>14</sup>ὣν τὸ στόμα ἀρᾶς καὶ  
 πικρίας γέμει. <sup>15</sup>Ὁξεῖς οἱ πόδες αὐτῶν ἐκ-  
 χέαι αἷμα· <sup>16</sup>σύντριμμα καὶ τλαιπωρία ἐν  
 ταῖς ὁδοῖς αὐτῶν. <sup>17</sup>καὶ ὁδὸν εἰρήνης οὐκ  
 ἔγνωσαν. <sup>18</sup>Οὐκ ἔστι φόβος Θεοῦ ἀπέναντι  
 τῶν ὀφθαλμῶν αὐτῶν. <sup>19</sup>Οἶδαμεν δέ, ὅτι ὅσα  
 ὁ νόμος λέγει, τοῖς ἐν τῷ νόμῳ λαλεῖ· ἵνα πᾶν  
 στόμα φραγῇ, καὶ ὑπόδικος γένηται πᾶς ὁ  
 κόσμος τῷ Θεῷ. <sup>20</sup>Διότι ἐξ ἔργων νόμου οὐ  
 δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ· διὰ  
 γὰρ νόμου ἐπίγνωσις ἁμαρτίας. <sup>21</sup>Νυνὶ δὲ  
 χωρὶς νόμου δικαιοσύνη Θεοῦ πεφανέρωται,  
 μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφη-  
 τῶν, <sup>22</sup>δικαιοσύνη δὲ Θεοῦ διὰ πίστεως Ἰησοῦ  
 Χριστοῦ, εἰς πάντας καὶ ἐπὶ πάντας τοὺς

πιστεύοντας· οὐ γάρ ἐστι διαστολή. <sup>23</sup>Πάντες γὰρ ἡμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ, <sup>24</sup>δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ· <sup>25</sup>ὃν προέθετο ὁ Θεὸς ἱλαστήριον διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι, εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ, διὰ τὴν πάρεσιν τῶν προγεγονότων ἀμαρτημάτων ἐν τῇ ἀνοχῇ τοῦ Θεοῦ· <sup>26</sup>πρὸς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιῶντα τὸν ἐκ πίστεως Ἰησοῦ.

<sup>27</sup>Ποῦ οὖν ἡ καύχησις ; Ἐξεκλείσθη. Διὰ ποίου νόμου ; τῶν ἔργων ; Οὐχί, ἀλλὰ διὰ νόμου πίστεως· <sup>28</sup>λογιζόμεθα γὰρ δικαιοῦσθαι πίστει ἄνθρωπον χωρὶς ἔργων νόμου. <sup>29</sup>Ἡ Ἰουδαίων ὁ Θεὸς μόνον ; οὐχὶ καὶ ἐθνῶν ; Ναὶ καὶ ἐθνῶν· <sup>30</sup>ἐπέειπερ εἰς ὁ Θεὸς, ὃς δικαιώσει περιτομὴν ἐκ πίστεως, καὶ ἀκροβυστίαν διὰ τῆς πίστεως. <sup>31</sup>Νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως ; Μὴ γένοιτο· ἀλλὰ νόμον ἰστώμεν.

CHAP. IV. <sup>1</sup>ΤΙ οὖν ἐροῦμεν Ἀβραὰμ τὸν πατέρα ἡμῶν εὐρήκεναι κατὰ σάρκα ; <sup>2</sup>εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα, ἀλλ' οὐ πρὸς τὸν Θεόν. <sup>3</sup>Τί γὰρ ἡ γραφὴ λέγει ; Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ

ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. <sup>4</sup>Τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν ἀλλὰ κατὰ ὀφείλημα· <sup>5</sup>τῷ δὲ μὴ ἐργαζομένῳ, πιστεύουντι δὲ ἐπὶ τὸν δικαιούντα τὸν ἄσεβῃ, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην. <sup>6</sup>Καθάπερ καὶ Δαβὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου, ᾧ ὁ Θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων· <sup>7</sup>Μακάριοι, ὧν ἀφέθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι. <sup>8</sup>Μακάριος ἀνὴρ, ᾧ οὐ μὴ λογίσηται Κύριος ἁμαρτίαν. <sup>9</sup>Ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομήν, ἣ καὶ ἐπὶ τὴν ἀκροβυστίαν; Λέγομεν γὰρ, ὅτι ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην. <sup>10</sup>Πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὄντι, ἢ ἐν ἀκροβυστίᾳ; Οὐκ ἐν περιτομῇ, ἀλλ' ἐν ἀκροβυστίᾳ. <sup>11</sup>Καὶ σημεῖον ἔλαβε περιτομῆς σφραγίδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ· εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας—εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην—<sup>12</sup>καὶ πατέρα περιτομῆς τοῖς οὐκ ἐκ περιτομῆς μόνον, ἀλλὰ καὶ τοῖς στοιχοῦσι τοῖς ἴχνεσι τῆς ἐν ἀκροβυστίᾳ πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ. <sup>13</sup>Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραάμ ἢ τῷ σπέρματι αὐτοῦ τὸ κληρονόμον αὐτὸν εἶναι

κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως. <sup>14</sup>Εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι, κεκένωται ἡ πίστις, καὶ κατήργηται ἡ ἐπαγγελία. <sup>15</sup>Ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὐ γὰρ οὐκ ἔστι νόμος, οὐδὲ παράβασις. <sup>16</sup>Διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ, ὃς ἔστι πατὴρ πάντων ἡμῶν, <sup>17</sup>(καθὼς γέγραπται· Ὅτι πατέρα πολλῶν ἐθνῶν τέθεικά σε,) κατέναντι οὐ ἐπίστευσε Θεοῦ, τοῦ ζωοποιούντος τοὺς νεκροὺς καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα· <sup>18</sup>ὃς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν (κατὰ τὸ εἰρημένον· Οὕτως ἔσται τὸ σπέρμα σου), <sup>19</sup>καὶ μὴ ἀσθενήσας τῇ πίστει οὐ κατενόησε τὸ ἑαυτοῦ σῶμα ἤδη νεκρωμένον, ἑκατονταέτης που ὑπάρχων, καὶ τὴν νέκρωσιν τῆς μήτρας Σάρρας, <sup>20</sup>εἰς δὲ τὴν ἐπαγγελίαν τοῦ Θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ, ἀλλ' ἐνεδυναμώθη τῇ πίστει δούς δόξαν τῷ Θεῷ, <sup>21</sup>καὶ πληροφορηθεὶς ὅτι, ὃ ἐπήγγελλται, δυνατός ἐστι καὶ ποιῆσαι. <sup>22</sup>Διὸ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. <sup>23</sup>Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον, ὅτι ἐλογίσθη αὐτῷ· <sup>24</sup>ἀλλὰ καὶ δι' ἡμᾶς, οἷς

μέλλει λογίζεσθαι τοῖς πιστεύουσιν ἐπὶ τὸν ἐγγείραντα Ἰησοῦν τὸν Κύριον ἡμῶν ἐκ νεκρῶν·  
<sup>25</sup>δς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν, καὶ ἡγέρθη διὰ τὴν δικαίωσιν ἡμῶν.

**CHAP. V.** <sup>1</sup>ΔΙΚΑΙΩΘΕΝΤΕΣ οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν Θεὸν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· <sup>2</sup>δι' οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν τῇ πίστει εἰς τὴν χάριν ταύτην, ἐν ᾗ ἐστήκαμεν, καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ Θεοῦ. <sup>3</sup>Οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται, <sup>4</sup>ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα· <sup>5</sup>ἡ δὲ ἐλπίς οὐ καταισχύνει· ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ Πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν. <sup>6</sup>Ἐτι γὰρ Χριστὸς ὄντων ἡμῶν ἀσθενῶν κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανε. <sup>7</sup>Μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται, ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν. <sup>8</sup>Συνίστησι δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ Θεός, ὅτι, ἔτι ἁμαρτωλῶν ὄντων ἡμῶν, Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε. <sup>9</sup>Πολλῶ οὖν μᾶλλον, δικαιοθέντες νῦν ἐν τῷ αἵματι αὐτοῦ, σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς. <sup>10</sup>Εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ Θεῷ διὰ

τοῦ θανάτου τοῦ Υἱοῦ αὐτοῦ, πολλῶ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ. <sup>11</sup>Οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ Θεῷ διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.

<sup>12</sup>Διὰ τοῦτο ὥσπερ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθε, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος· καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν, ἐφ' ᾧ πάντες ἥμαρτον—<sup>13</sup>ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ· ἁμαρτία δὲ οὐκ ἐλλογεῖται μὴ ὄντος νόμου. <sup>14</sup>Ἀλλ' ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωσέως καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδὰμ, ὃς ἐστὶ τύπος τοῦ μέλλοντος. <sup>15</sup>Ἀλλ' οὐχ ὡς τὸ παράπτωμα, οὕτω καὶ τὸ χάρισμα. Εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῶ μᾶλλον ἡ χάρις τοῦ Θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσε. <sup>16</sup>Καὶ οὐχ ὡς δι' ἐνὸς ἁμαρτήσαντος τὸ δῶρημα. Τὸ μὲν γὰρ κρῖμα ἐξ ἐνὸς εἰς κατάκριμα· τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα. <sup>17</sup>Εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι ὁ θάνατος ἐβασίλευσε διὰ τοῦ ἐνὸς, πολλῶ μᾶλλον οἱ τὴν περισσεῖαν τῆς χάριτος

καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύσουσι διὰ τοῦ ἐνὸς Ἰησοῦ Χριστοῦ—<sup>18</sup> ἄρα οὖν ὡς δι' ἐνὸς παραπτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα· οὕτω καὶ δι' ἐνὸς δικαιώματος εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς. <sup>19</sup> Ὡς περ γὰρ διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτω καὶ διὰ τῆς ὑπακοῆς τοῦ ἐνὸς δίκαιοι κατασταθήσονται οἱ πολλοί. <sup>20</sup> Νόμος δὲ παρεισήλθεν, ἵνα πλεονάσῃ τὸ παράπτωμα· οὐ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις· <sup>21</sup> ἵνα ὥς περ ἐβασιλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτω καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

**CHAP. VI.** <sup>1</sup> ΤΙ οὖν ἐροῦμεν ; ἐπιμενούμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ ; <sup>2</sup> Μὴ γένοιτο· οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ ; <sup>3</sup> Ἡ ἀγνοεῖτε, ὅτι, ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν ; <sup>4</sup> Συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον· ἵνα ὥς περ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ Πατρὸς, οὕτω καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν. <sup>5</sup> Εἰ γὰρ σύμφυτοι

γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα· <sup>6</sup>τοῦτο γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ· <sup>7</sup>ὁ γὰρ ἀποθανὼν δεδικαίωται ὑπὸ τῆς ἁμαρτίας. <sup>8</sup>Εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ, <sup>9</sup>εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνήσκει· θάνατος αὐτοῦ οὐκέτι κυριεύει. <sup>10</sup>Ὁ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὁ δὲ ζῇ, ζῇ τῷ Θεῷ. <sup>11</sup>Οὕτω καὶ ὑμεῖς λογίξεσθε ἑαυτοὺς νεκροὺς μὲν τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ Θεῷ ἐν Χριστῷ Ἰησοῦ.

<sup>12</sup>Μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι εἰς τὸ ὑπακούειν· <sup>13</sup>μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὄπλα ἀδικίας τῇ ἁμαρτίᾳ· ἀλλὰ παραστήσατε ἑαυτοὺς τῷ Θεῷ ὡς ἐκ νεκρῶν ζῶντας, καὶ τὰ μέλη ὑμῶν ὄπλα δικαιοσύνης τῷ Θεῷ. <sup>14</sup>Ἀμαρτία γὰρ ὑμῶν οὐ κυριεύσει· οὐ γὰρ ἐστε ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν.

<sup>15</sup>Τί οὖν ; ἁμαρτήσομεν, ὅτι οὐκ ἐσμέν ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν ; Μὴ γένοιτο. <sup>16</sup>Οὐκ οἶδατε, ὅτι, ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς



ὑπακοὴν, δοῦλοί ἐστε ᾧ ὑπακούετε, ἦτοι ἁμαρτίας εἰς θάνατον, ἢ ὑπακοῆς εἰς δικαιοσύνην ;  
 17 Χάρις δὲ τῷ Θεῷ, ὅτι ἦτε δοῦλοι τῆς ἁμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς τὸν παρεδόθητε τύπον διδαχῆς· 18 ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας ἐδουλώθητε τῇ δικαιοσύνῃ. 19 Ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν· ὥσπερ γὰρ παρεστησατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτως νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν. 20 Ὅτε γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ. 21 Τίνα οὖν καρπὸν εἶχετε τότε, ἐφ' οἷς νῦν ἐπαισχύνεσθε ; τὸ γὰρ τέλος ἐκείνων θάνατος. 22 Νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας, δουλωθέντες δὲ τῷ Θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον. 23 Τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος· τὸ δὲ χάρισμα τοῦ Θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

**ΟΘΑΡ. VII.** 1<sup>α</sup> Ἡ ἀγνοεῖτε, ἀδελφοί (γινώσκουσι γὰρ νόμον λαλῶ), ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου, ἐφ' ὅσον χρόνον ζῇ ; 2<sup>α</sup> Ἡ γὰρ ὑπανδρὸς γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήρηγται ἀπὸ τοῦ

νόμου τοῦ ἀνδρός. 3<sup>α</sup> Ἄρα οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς χρηματίζει, εἰς γένηται ἀνδρὶ ἐτέρῳ· εἰς δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα γενομένην ἀνδρὶ ἐτέρῳ. 4<sup>α</sup> Ὡστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ εἰς τὸ γενέσθαι ὑμᾶς ἐτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρποφορήσωμεν τῷ Θεῷ. 5<sup>α</sup> Ὅτε γὰρ ἡμεῖς ἐν τῇ σαρκὶ, τὰ παθήματα τῶν ἁμαρτιῶν, τὰ διὰ τοῦ νόμου, ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν εἰς τὸ καρποφορῆσαι τῷ θανάτῳ· θυνὼν δὲ κατηργήθημεν ἀπὸ τοῦ νόμου, ἀποθανόντες, ἐν ᾧ κατειχόμεθα, ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γραμματος.

Τί οὖν ἐροῦμεν ; ὁ νόμος ἁμαρτία ; Μὴ γένοιτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνω εἰ μὴ διὰ νόμου· τὴν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν, εἰ μὴ ὁ νόμος ἔλεγεν· Οὐκ ἐπιθυμήσεις. 8<sup>α</sup> Ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν. Χωρὶς γὰρ νόμου ἁμαρτία νεκρα. 9<sup>α</sup> Ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς, ἡ ἁμαρτία ἀνέζησεν, 10<sup>α</sup> ἐγὼ δὲ ἀπέθανον· καὶ εὗρέθη μοι ἡ ἐντολὴ ἡ εἰς ζωὴν

αὕτη εἰς θάνατον. <sup>11</sup>Ἡ γὰρ ἁμαρτία ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς ἐξηπάτησέ με, καὶ δι' αὐτῆς ἀπέκτεινεν. <sup>12</sup>Ὡστε ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολὴ ἀγία καὶ δικαία καὶ ἀγαθή. <sup>13</sup>Τὸ οὖν ἀγαθὸν ἐμοὶ γέγονε θάνατος; Μὴ γένοιτο· ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. <sup>14</sup>Οἶδαμεν γὰρ ὅτι ὁ νόμος πνευματικός ἐστιν· ἐγὼ δὲ σαρκικός εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν. <sup>15</sup>Ὁ γὰρ κατεργάζομαι, οὐ γινώσκω· οὐ γὰρ ὃ θέλω, τοῦτο πράσσω· ἀλλ' ὃ μισῶ, τοῦτο ποιῶ. <sup>16</sup>Εἰ δὲ ὃ οὐ θέλω, τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός. <sup>17</sup>Νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. <sup>18</sup>Οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τοῦτ' ἐστιν ἐν τῇ σαρκί μου, ἀγαθόν· τὸ γὰρ θέλειν παράκειται μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐχ εὐρίσκω. <sup>19</sup>Οὐ γὰρ, ὃ θέλω, ποιῶ ἀγαθόν· ἀλλ' ὃ οὐ θέλω κακόν, τοῦτο πράσσω. <sup>20</sup>Εἰ δὲ ὃ οὐ θέλω ἐγὼ, τοῦτο ποιῶ, οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. <sup>21</sup>Εὐρίσκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλόν, ὅτι ἐμοὶ τὸ κακὸν παράκειται. <sup>22</sup>Συνήδομαι γὰρ

τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν ἔσω ἄνθρωπον·  
<sup>23</sup>βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσί μου  
 ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου, καὶ  
 αἰχμαλωτίζοντά με τῷ νόμῳ τῆς ἁμαρτίας τῷ  
 ὄντι ἐν τοῖς μέλεσί μου. <sup>24</sup>Ταλαίπωρος ἐγὼ  
 ἄνθρωπος· τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ  
 θανάτου τούτου; <sup>25</sup>Εὐχαριστῶ τῷ Θεῷ διὰ  
 Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν. Ἄρα οὖν  
 αὐτὸς ἐγὼ τῷ μὲν νοῒ δουλεύω νόμῳ Θεοῦ, τῇ  
 δὲ σαρκὶ νόμῳ ἁμαρτίας.

**CHAP. VIII.** <sup>1</sup>ΟΤΔΕΝ ἄρα νῦν κατάκριμα  
 τοῖς ἐν Χριστῷ Ἰησοῦ μὴ κατὰ σάρκα περι-  
 πατοῦσιν ἀλλὰ κατὰ Πνεῦμα. <sup>2</sup>Ὁ γὰρ νόμος  
 τοῦ Πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ  
 ἠλευθέρωσέ με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας  
 καὶ τοῦ θανάτου. <sup>3</sup>Τὸ γὰρ ἀδύνατον τοῦ  
 νόμου, ἐν ᾧ ἡσθένει διὰ τῆς σαρκὸς, ὁ Θεὸς  
 τὸν ἑαυτοῦ Τίον πέμψας ἐν ὁμοιώματι σαρκὸς  
 ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινε τὴν  
 ἁμαρτίαν ἐν τῇ σαρκί, <sup>4</sup>ἵνα τὸ δικαίωμα τοῦ  
 νόμου πληρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ σάρκα  
 περιπατοῦσιν ἀλλὰ κατὰ Πνεῦμα. <sup>5</sup>Οἱ γὰρ  
 κατὰ σάρκα ὄντες τὰ τῆς σαρκὸς φρονοῦσιν,  
 οἱ δὲ κατὰ Πνεῦμα τὰ τοῦ Πνεύματος. <sup>6</sup>Τὸ  
 γὰρ φρόνημα τῆς σαρκὸς θάνατος, τὸ δὲ  
 φρόνημα τοῦ Πνεύματος ζωὴ καὶ εἰρήνη.

<sup>7</sup>Διότι τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς Θεόν·  
 τῷ γὰρ νόμῳ τοῦ Θεοῦ οὐχ ὑποτάσσεται,  
 οὐδὲ γὰρ δύναται. <sup>8</sup>Οἱ δὲ ἐν σαρκὶ ὄντες Θεῷ  
 ἀρέσαι οὐ δύνανται. <sup>9</sup>Ἑμεῖς δὲ οὐκ ἐστὲ ἐν  
 σαρκὶ ἀλλ' ἐν Πνεύματι, εἴπερ Πνεῦμα Θεοῦ  
 οἰκεῖ ἐν ὑμῖν. Εἰ δέ τις Πνεῦμα Χριστοῦ  
 οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. <sup>10</sup>Εἰ δὲ  
 Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν δι'  
 ἁμαρτίαν· τὸ δὲ Πνεῦμα ζωὴ διὰ δικαιοσύνην.  
<sup>11</sup>Εἰ δὲ τὸ Πνεῦμα τοῦ ἐγείραντος Ἰησοῦν ἐκ  
 νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας τὸν Χριστὸν  
 ἐκ νεκρῶν ζωοποιήσκει καὶ τὰ θνητὰ σώματα  
 ὑμῶν διὰ τὸ ἐνοικοῦν αὐτοῦ Πνεῦμα ἐν ὑμῖν.  
<sup>12</sup>Ἄρα οὖν, ἀδελφοί, ὀφειλέται ἐσμέν οὐ τῇ  
 σαρκὶ τοῦ κατὰ σάρκα ζῆν. <sup>13</sup>Εἰ γὰρ κατὰ  
 σάρκα ζῆτε, μέλλετε ἀποθνήσκειν· εἰ δὲ  
 Πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε,  
 ζήσεσθε. <sup>14</sup>Ὅσοι γὰρ Πνεύματι Θεοῦ ἄγ-  
 ονται, οὗτοί εἰσιν υἱοὶ Θεοῦ. <sup>15</sup>Οὐ γὰρ  
 ἐλάβετε Πνεῦμα δουλείας πάλιν εἰς φόβον,  
 ἀλλ' ἐλάβετε Πνεῦμα υἰοθεσίας, ἐν ᾧ κράζ-  
 ομεν Ἀββᾶ, ὁ Πατήρ. <sup>16</sup>Αὐτὸ τὸ Πνεῦμα  
 συμμαρτυρεῖ τῷ πνεύματι ἡμῶν, ὅτι ἐσμέν  
 τέκνα Θεοῦ. <sup>17</sup>Εἰ δὲ τέκνα, καὶ κληρονόμοι·  
 κληρονόμοι μὲν Θεοῦ, συγκληρονόμοι δὲ Χρι-  
 στοῦ, εἴπερ συμπάσχομεν, ἵνα καὶ συν-  
 δοξασθῶμεν.



18 Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. 19 Ἡ γὰρ ἀποκαρδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν νῦν τοῦ Θεοῦ ἀπεκδέχεται. 20 Τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, οὐχ ἐκούσα ἀλλὰ διὰ τὸν ὑποτάξαντα, 21 ἐπ' ἐλπίδι, ὅτι καὶ αὕτη ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ. 22 Οἶδαμεν γὰρ, ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συνωδίνει ἄχροι τοῦ νῦν. 23 Οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ Πνεύματος ἔχοντες, καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, νιοθεσίαν ἀπεκδεχόμενοι τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν. 24 Τῇ γὰρ ἐλπίδι ἐσώθημεν· ἐλπίς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς· ὃ γὰρ βλέπει τις, τί καὶ ἐλπίζει; 25 εἰ δέ, ὃ οὐ βλέπομεν, ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα.

26 Ὡσαύτως δὲ καὶ τὸ Πνεῦμα συναντιλαμβάνεται ταῖς ἀσθενείαις ἡμῶν· τὸ γὰρ τί προσευξώμεθα καθὼς δεῖ οὐκ οἶδαμεν, ἀλλ' αὐτὸ τὸ Πνεῦμα ὑπερεντυγχάνει ὑπὲρ ἡμῶν στεναγμοῖς ἀλαλήτοις. 27 Ὁ δὲ ἐρευνῶν τὰς καρδίας οἶδε τί τὸ φρόνημα τοῦ Πνεύματος, ὅτι κατὰ Θεὸν ἐντυγχάνει ὑπὲρ ἁγίων.

<sup>28</sup>Οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν Θεὸν πάντα συνεργεῖ εἰς ἀγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν. <sup>29</sup>Ὅτι, οὗς προέγνω, καὶ προώρισε συμμόρφους τῆς εἰκόνος τοῦ Υἱοῦ αὐτοῦ εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς. <sup>30</sup>Οὗς δὲ προώρισε, τούτους καὶ ἐκάλεσε· καὶ οὗς ἐκάλεσε, τούτους καὶ ἐδικαίωσεν· οὗς δὲ ἐδικαίωσε, τούτους καὶ ἐδόξασε. <sup>31</sup>Τί οὖν ἐροῦμεν πρὸς ταῦτα; Εἰ ὁ Θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν; <sup>32</sup>Ὅσγε τοῦ ἰδίου Υἱοῦ οὐκ ἐφείσατο ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτὸν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίζεται; <sup>33</sup>Τίς ἐγκαλέσει κατὰ ἐκλεκτῶν Θεοῦ; Θεὸς ὁ δικαίων; <sup>34</sup>Τίς ὁ κατακρίνων; Χριστὸς ὁ ἀποθανών; μᾶλλον δὲ καὶ ἐγερθεῖς; ὃς καὶ ἔστιν ἐν δεξιᾷ τοῦ Θεοῦ; ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν; <sup>35</sup>Τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; θλίψις; ἢ στενοχωρία; ἢ διωγμός; ἢ λιμός; ἢ γυμνότης; ἢ κίνδυνος; ἢ μάχαιρα; <sup>36</sup>(καθὼς γέγραπται "Ὅτι ἕνεκά σου θανατούμεθα ὅλην τὴν ἡμέραν ἐλογίσθημεν ὡς πρόβατα σφαγῆς). <sup>37</sup>Ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς. <sup>38</sup>Πέπεισμαι γὰρ ὅτι οὔτε θάνατος οὔτε ζωὴ, οὔτε ἄγγελοι οὔτε ἀρχαὶ οὔτε δυνάμεις, οὔτε

ἐνεστῶτα οὔτε μέλλοντα, <sup>30</sup>οὔτε ὕψωμα οὔτε βάθος, οὔτε τις κτίσις ἑτέρα, δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

**ΟΗΑΡ. ΙΧ.** <sup>1</sup>ΑΛΗΘΕΙΑΝ λέγω ἐν Χριστῷ, οὐ ψεύδομαι, συμμαρτυρούσης μοι τῆς συνειδήσεώς μου, ἐν Πνεύματι ἁγίῳ, <sup>2</sup>ὅτι λύπη μοι ἐστὶ μεγάλη καὶ ἀδιάλειπτος ὁδύνη τῇ καρδίᾳ μου. <sup>3</sup>Ἡυχόμεν γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν μου κατὰ σάρκα· <sup>4</sup>οἷτινές εἰσιν Ἰσραηλῖται, ὧν ἡ υἰοθεσία καὶ ἡ δόξα καὶ αἱ διαθήκαι καὶ ἡ νομοθεσία καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι, <sup>5</sup>ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. Ἀμήν. <sup>6</sup>Οὐχ οἶον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ· οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ οὗτοι Ἰσραὴλ. <sup>7</sup>Οὐδ' ὅτι εἰσὶ σπέρμα Ἀβραὰμ, πάντες τέκνα· ἀλλ' ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα. <sup>8</sup>Τοῦτ' ἐστίν, οὐ τὰ τέκνα τῆς σαρκὸς ταῦτα τέκνα τοῦ Θεοῦ· ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα. <sup>9</sup>Ἐπαγγελίας γὰρ ὁ λόγος οὗτος· Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι, καὶ ἔσται τῇ Σάρρᾳ υἱός. <sup>10</sup>Οὐ μόνον δὲ, ἀλλὰ καὶ Ῥεβέκκα, ἐξ ἑνὸς



κοίτην ἔχουσα Ἰσαὰκ τοῦ πατρὸς ἡμῶν  
<sup>11</sup>μήπω γὰρ γεννηθέντων, μηδὲ πραξάντων  
 τι ἀγαθὸν ἢ κακὸν, ἵνα ἢ κατ' ἐκλογὴν τοῦ  
 Θεοῦ πρόθεσις μένη, οὐκ ἐξ ἔργων ἀλλ' ἐκ  
 τοῦ καλοῦντος, <sup>12</sup>ἐρρήθη αὐτῇ· "Οτι ὁ μείζων  
 δουλεύσει τῷ ἐλάσσονι· <sup>13</sup>καθὼς γέγραπται·  
 Τὸν Ἰακώβ ἠγάπησα, τὸν δὲ Ἡσαὺ ἐμίσησα.

<sup>14</sup>Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ Θεῷ;  
 Μὴ γένοιτο. <sup>15</sup>Τῷ γὰρ Μωϋσῇ λέγει· Ἐλε-  
 ήσω, ὃν ἂν ἐλεῷ· καὶ οἰκτειρήσω, ὃν ἂν  
 οἰκτείρω. <sup>16</sup>Ἀρα οὖν οὐ τοῦ θέλοντος, οὐδὲ  
 τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεοῦντος Θεοῦ.  
<sup>17</sup>Λέγει γὰρ ἡ γραφὴ τῷ Φαραώ· "Οτι εἰς  
 αὐτὸ τοῦτο ἐξήγειρά σε, ὅπως ἐνδείξωμαι ἐν  
 σοὶ τὴν δύναμίν μου, καὶ ὅπως διαγγελῇ τὸ  
 ὄνομά μου ἐν πάσῃ τῇ γῇ. <sup>18</sup>Ἀρα οὖν, ὃν  
 θέλει, ἐλεεῖ· ὃν δὲ θέλει, σκληρύνει. <sup>19</sup>Ἐρεῖς  
 οὖν μοι· Τί ἔτι μέμφεται; τῷ γὰρ βουλήματι  
 αὐτοῦ τίς ἀνθέστηκε; <sup>20</sup>Μενοῦνγε, ὦ ἄνθρωπε,  
 σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ Θεῷ; Μὴ  
 ἐρεῖ τὸ πλάσμα τῷ πλάσαντι· Τί με ἐποίησας  
 οὕτως; <sup>21</sup>Ἡ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ  
 πηλοῦ ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι ὃ μὲν  
 εἰς τιμὴν σκεῦος, ὃ δὲ εἰς ἀτιμίαν; <sup>22</sup>Εἰ δὲ  
 θέλων ὁ Θεὸς ἐνδείξασθαι τὴν ὀργὴν κα-  
 γνωρίσαι τὸ δυνατόν αὐτοῦ ἡνεγκεν ἐν πολλῇ

μακροθυμία σκεύη ὀργῆς κατηρτισμένα εἰς ἀπώλειαν· <sup>23</sup>καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη ἐλέους, ἃ προητοίμασεν εἰς δόξαν, <sup>24</sup>οὗτος καὶ ἐκάλεσεν ἡμᾶς, οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ ἐθνῶν; <sup>25</sup>ὥς καὶ ἐν τῷ Ὡσηὲ λέγει· Καλέσω τὸν οὐ λαόν μου λαόν μου καὶ τὴν οὐκ ἡγαπημένην ἡγαπημένην· <sup>26</sup>καὶ ἔσται ἐν τῷ τόπῳ, οὗ ἐρρήθη αὐτοῖς· Οὐ λαός μου ὑμεῖς· ἐκεῖ κληθήσονται υἱοὶ Θεοῦ·ζῶντος. <sup>27</sup>Ἡσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραὴλ· Ἐὰν ᾗ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα σωθήσεται· <sup>28</sup>λόγον γὰρ συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ· ὅτι λόγον συντετμημένον ποιήσῃ Κύριος ἐπὶ τῆς γῆς. <sup>29</sup>Καὶ καθὼς προεῖρηκεν Ἡσαΐας· Εἰ μὴ Κύριος Σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γόμορρα ἂν ὠμοιώθημεν.

<sup>30</sup>Τί οὖν ἐροῦμεν; Ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην κατέλαβε δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως· <sup>31</sup>Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης εἰς νόμον δικαιοσύνης οὐκ ἔφθασε. <sup>32</sup>Διατί; Ὅτι οὐκ ἐκ πίστεως, ἀλλ' ὡς ἐξ ἔργων νόμου· προσέκοψαν γὰρ τῷ λίθῳ τοῦ προσκόμματος·

ὑπακοὴν, δοῦλοί ἐστε ᾧ ὑπακούετε, ἦτοι ἁμαρτίας εἰς θάνατον, ἢ ὑπακοῆς εἰς δικαιοσύνην ;  
 17 Χάρις δὲ τῷ Θεῷ, ὅτι ἦτε δοῦλοι τῆς ἁμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς τὸν παρεδόθητε τύπον διδαχῆς· 18 ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας ἐδουλώθητε τῇ δικαιοσύνῃ. 19 Ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν· ὥσπερ γὰρ παρεστησατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτως νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν. 20 Ὅτε γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ. 21 Τίνα οὖν καρπὸν εἶχετε τότε, ἐφ' οἷς νῦν ἐπαισχύνεσθε ; τὸ γὰρ τέλος ἐκείνων θάνατος. 22 Νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας, δουλωθέντες δὲ τῷ Θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον. 23 Τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος· τὸ δὲ χάρισμα τοῦ Θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

**ΟΗΑΡ. VII.** 1<sup>α</sup> Ἡ ἀγνοεῖτε, ἀδελφοί (γινώσκουσι γὰρ νόμον λαλῶ), ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου, ἐφ' ὅσον χρόνον ζῇ ; 2<sup>α</sup> Ἡ γὰρ ὑπανδρὸς γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήρηγται ἀπὸ τοῦ

νόμου τοῦ ἀνδρός. 3<sup>α</sup> Ἀρα οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς χρηματίσει, ἐὰν γένηται ἀνδρὶ ἐτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα γενομένην ἀνδρὶ ἐτέρῳ. 4<sup>α</sup> Ὡστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ εἰς τὸ γενέσθαι ὑμᾶς ἐτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρποφορήσωμεν τῷ Θεῷ. 5<sup>α</sup> Ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν ἁμαρτιῶν, τὰ διὰ τοῦ νόμου, ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν εἰς τὸ καρποφορῆσαι τῷ θανάτῳ· θυνὼν δὲ κατηργήθημεν ἀπὸ τοῦ νόμου, ἀποθανόντες, ἐν ᾧ κατειχόμεθα, ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γράμματος.

Τί οὖν ἐροῦμεν ; ὁ νόμος ἁμαρτία ; Μὴ γένοιτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνων εἰ μὴ διὰ νόμου· τὴν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν, εἰ μὴ ὁ νόμος ἔλεγεν· Οὐκ ἐπιθυμήσεις. 8<sup>α</sup> Ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν. Χωρὶς γὰρ νόμου ἁμαρτία νεκρά. 9<sup>α</sup> Ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς, ἡ ἁμαρτία ἀνέζησεν, 10 ἐγὼ δὲ ἀπέθανον· καὶ εὑρέθη μοι ἡ ἐντολὴ ἡ εἰς ζῶην

αὕτη εἰς θάνατον. <sup>11</sup>Ἡ γὰρ ἁμαρτία ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς ἐξηπάτησέ με, καὶ δι' αὐτῆς ἀπέκτεινεν. <sup>12</sup>Ὡστε ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολὴ ἁγία καὶ δικαία καὶ ἀγαθή. <sup>13</sup>Τὸ οὖν ἀγαθὸν ἐμοὶ γέγονε θάνατος; Μὴ γένοιτο· ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. <sup>14</sup>Οἶδαμεν γὰρ ὅτι ὁ νόμος πνευματικός ἐστιν· ἐγὼ δὲ σαρκικός εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν. <sup>15</sup>Ὁ γὰρ κατεργάζομαι, οὐ γινώσκω· οὐ γὰρ ὃ θέλω, τοῦτο πράσσω· ἀλλ' ὃ μισῶ, τοῦτο ποιῶ. <sup>16</sup>Εἰ δὲ ὃ οὐ θέλω, τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός. <sup>17</sup>Νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. <sup>18</sup>Οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τοῦτ' ἐστιν ἐν τῇ σαρκί μου, ἀγαθόν· τὸ γὰρ θέλειν παράκειται μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐχ εὐρίσκω. <sup>19</sup>Οὐ γὰρ, ὃ θέλω, ποιῶ ἀγαθόν· ἀλλ' ὃ οὐ θέλω κακόν, τοῦτο πράσσω. <sup>20</sup>Εἰ δὲ ὃ οὐ θέλω ἐγὼ, τοῦτο ποιῶ, οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. <sup>21</sup>Εὐρίσκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλόν, ὅτι ἐμοὶ τὸ κακὸν παράκειται. <sup>22</sup>Συνήδομαι γὰρ

τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν ἔσω ἄνθρωπον·  
<sup>23</sup>βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσί μου  
 ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου, καὶ  
 αἰχμαλωτίζοντά με τῷ νόμῳ τῆς ἁμαρτίας τῷ  
 ὄντι ἐν τοῖς μέλεσί μου. <sup>24</sup>Ταλαίπωρος ἐγὼ  
 ἄνθρωπος· τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ  
 θανάτου τούτου; <sup>25</sup>Εὐχαριστῶ τῷ Θεῷ διὰ  
 Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν. Ἄρα οὖν  
 αὐτὸς ἐγὼ τῷ μὲν νοῷ δουλεύω νόμῳ Θεοῦ, τῇ  
 δὲ σαρκὶ νόμῳ ἁμαρτίας.

**CHAP. VIII.** <sup>1</sup>ΟΤΔΕΝ ἄρα νῦν κατάκριμα  
 τοῖς ἐν Χριστῷ Ἰησοῦ μὴ κατὰ σάρκα περι-  
 πατοῦσιν ἀλλὰ κατὰ Πνεῦμα. <sup>2</sup>Ὁ γὰρ νόμος  
 τοῦ Πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ  
 ἠλευθέρωσέ με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας  
 καὶ τοῦ θανάτου. <sup>3</sup>Τὸ γὰρ ἀδύνατον τοῦ  
 νόμου, ἐν ᾧ ἡσθένει διὰ τῆς σαρκὸς, ὁ Θεὸς  
 τὸν ἑαυτοῦ Τιδὸν πέμψας ἐν ὁμοιώματι σαρκὸς  
 ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινε τὴν  
 ἁμαρτίαν ἐν τῇ σαρκί, <sup>4</sup>ἵνα τὸ δικαίωμα τοῦ  
 νόμου πληρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ σάρκα  
 περιπατοῦσιν ἀλλὰ κατὰ Πνεῦμα. <sup>5</sup>Οἱ γὰρ  
 κατὰ σάρκα ὄντες τὰ τῆς σαρκὸς φρονοῦσιν,  
 οἱ δὲ κατὰ Πνεῦμα τὰ τοῦ Πνεύματος. <sup>6</sup>Τὸ  
 γὰρ φρόνημα τῆς σαρκὸς θάνατος, τὸ δὲ  
 φρόνημα τοῦ Πνεύματος ζωὴ καὶ εἰρήνη.

<sup>7</sup>Διότι τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς Θεόν·  
 τῷ γὰρ νόμῳ τοῦ Θεοῦ οὐχ ὑποτάσσεται,  
 οὐδὲ γὰρ δύναται. <sup>8</sup>Οἱ δὲ ἐν σαρκὶ ὄντες Θεῷ  
 ἀρέσαι οὐ δύνανται. <sup>9</sup>Τμεῖς δὲ οὐκ ἐστὲ ἐν  
 σαρκὶ ἀλλ' ἐν Πνεύματι, εἴπερ Πνεῦμα Θεοῦ  
 οἰκεῖ ἐν ὑμῖν. Εἰ δέ τις Πνεῦμα Χριστοῦ  
 οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. <sup>10</sup>Εἰ δὲ  
 Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν δι'  
 ἁμαρτίαν· τὸ δὲ Πνεῦμα ζωὴ διὰ δικαιοσύνην.  
<sup>11</sup>Εἰ δὲ τὸ Πνεῦμα τοῦ ἐγείραντος Ἰησοῦν ἐκ  
 νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας τὸν Χριστὸν  
 ἐκ νεκρῶν ζωοποιήσῃ καὶ τὰ θνητὰ σώματα  
 ὑμῶν διὰ τὸ ἐνοικοῦν αὐτοῦ Πνεῦμα ἐν ὑμῖν.  
<sup>12</sup>Ἄρα οὖν, ἀδελφοί, ὀφειλέται ἐσμέν οὐ τῇ  
 σαρκὶ τοῦ κατὰ σάρκα ζῆν. <sup>13</sup>Εἰ γὰρ κατὰ  
 σάρκα ζῆτε, μέλλετε ἀποθνήσκειν· εἰ δὲ  
 Πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε,  
 ζήσεσθε. <sup>14</sup>Ὅσοι γὰρ Πνεύματι Θεοῦ ἄγ-  
 ονται, οὗτοί εἰσιν υἱοὶ Θεοῦ. <sup>15</sup>Οὐ γὰρ  
 ἐλάβετε Πνεῦμα δουλείας πάλιν εἰς φόβον,  
 ἀλλ' ἐλάβετε Πνεῦμα υἰοθεσίας, ἐν ᾧ κράζ-  
 ομεν Ἀββᾶ, ὁ Πατήρ. <sup>16</sup>Αὐτὸ τὸ Πνεῦμα  
 συμμαρτυρεῖ τῷ πνεύματι ἡμῶν, ὅτι ἐσμέν  
 τέκνα Θεοῦ. <sup>17</sup>Εἰ δὲ τέκνα, καὶ κληρονόμοι·  
 κληρονόμοι μὲν Θεοῦ, συγκληρονόμοι δὲ Χρι-  
 στοῦ, εἴπερ συμπάσχομεν, ἵνα καὶ συν-  
 δοξασθῶμεν.

<sup>18</sup>Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. <sup>19</sup>Ἡ γὰρ ἀποκαρδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν νύων τοῦ Θεοῦ ἀπεκδέχεται. <sup>20</sup>Τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, οὐχ ἐκούσα ἀλλὰ διὰ τὸν ὑποτάξαντα, <sup>21</sup>ἐπ' ἐλπίδι, ὅτι καὶ αὕτη ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ. <sup>22</sup>Οἶδαμεν γὰρ, ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν. <sup>23</sup>Οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ Πνεύματος ἔχοντες, καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, νίοθεσιαν ἀπεκδεχόμενοι τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν. <sup>24</sup>Τῇ γὰρ ἐλπίδι ἐσώθημεν· ἐλπίς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς· ὃ γὰρ βλέπει τις, τί καὶ ἐλπίζει; <sup>25</sup>εἰ δέ, ὃ οὐ βλέπομεν, ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα.

<sup>26</sup>Ὡσαύτως δὲ καὶ τὸ Πνεῦμα συναντιλαμβάνεται ταῖς ἀσθενείαις ἡμῶν· τὸ γὰρ τί προσευξώμεθα καθὼς δεῖ οὐκ οἶδαμεν, ἀλλ' αὐτὸ τὸ Πνεῦμα ὑπερεντυγχάνει ὑπὲρ ἡμῶν στεναγμοῖς ἀλαλήτοις. <sup>27</sup>Ὁ δὲ ἐρευνῶν τὰς καρδίας οἶδε τί τὸ φρόνημα τοῦ Πνεύματος, ὅτι κατὰ Θεὸν ἐντυγχάνει ὑπὲρ ἁγίων.



<sup>28</sup>Οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν Θεὸν πάντα συνεργεῖ εἰς ἀγαθὸν, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν. <sup>29</sup>Ὅτι, οὗς προέγνω, καὶ προώρισε συμμόρφους τῆς εἰκόνος τοῦ Υἱοῦ αὐτοῦ εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς. <sup>30</sup>Οὓς δὲ προώρισε, τούτους καὶ ἐκάλεσε· καὶ οὓς ἐκάλεσε, τούτους καὶ ἐδικαίωσεν· οὓς δὲ ἐδικαίωσε, τούτους καὶ ἐδόξασε. <sup>31</sup>Τί οὖν ἐροῦμεν πρὸς ταῦτα; Εἰ ὁ Θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν; <sup>32</sup>Ὅσγε τοῦ ἰδίου Υἱοῦ οὐκ ἐφείσατο ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτὸν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίζεται; <sup>33</sup>Τίς ἐγκαλέσει κατὰ ἐκλεκτῶν Θεοῦ; Θεὸς ὁ δικαίων; <sup>34</sup>Τίς ὁ κατακρίνων; Χριστὸς ὁ ἀποθανών; μᾶλλον δὲ καὶ ἐγερθεὶς; ὃς καὶ ἔστιν ἐν δεξιᾷ τοῦ Θεοῦ; ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν; <sup>35</sup>Τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; θλίψις; ἡ στενοχωρία; ἡ διωγμός; ἡ λιμός; ἡ γυμνότης; ἡ κίνδυνος; ἡ μάχαιρα; <sup>36</sup>(καθὼς γέγραπται· "Ὅτι ἕνεκά σου θανατούμεθα ὅλην τὴν ἡμέραν ἐλογίσθημεν ὡς πρόβατα σφαγῆς). <sup>37</sup>Ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς. <sup>38</sup>Πέπεισμαι γὰρ ὅτι οὔτε θάνατος οὔτε ζωὴ, οὔτε ἄγγελοι οὔτε ἀρχαὶ οὔτε δυνάμεις, οὔτε

ἐνεστῶτα οὔτε μέλλοντα, <sup>39</sup>οὔτε ὕψωμα οὔτε βάθος, οὔτε τις κτίσις ἑτέρα, δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

**ΟΗΑΡ. ΙΧ. ἸΑΛΗΘΕΙΑΝ** λέγω ἐν Χριστῷ, οὐ ψεύδομαι, συμμαρτυρούσης μοι τῆς συνειδήσεώς μου, ἐν Πνεύματι ἀγίῳ, <sup>2</sup>ὅτι λύπη μοι ἐστὶ μεγάλη καὶ ἀδιάλειπτος ὁδύνη τῇ καρδίᾳ μου. <sup>3</sup>Ἡὐχόμεν γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν μου κατὰ σάρκα· <sup>4</sup>οἵτινές εἰσιν Ἰσραηλῖται, ὧν ἡ υἰοθεσία καὶ ἡ δόξα καὶ αἱ διαθήκαι καὶ ἡ νομοθεσία καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι, <sup>5</sup>ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα ο ὧν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. Ἀμήν. <sup>6</sup>Οὐχ οἶον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ· οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ οὗτοι Ἰσραὴλ. <sup>7</sup>Οὐδ' ὅτι εἰσὶ γένος Ἀβραάμ, πάντες τέκνα· ἀλλ' ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα. <sup>8</sup>Τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς σαρκὸς ταῦτα τέκνα τοῦ Θεοῦ· ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα. <sup>9</sup>Ἐπαγγελίας γὰρ ὁ λόγος οὗτος· Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι, καὶ ἔσται τῇ Σάρρᾳ υἱός. <sup>10</sup>Οὐ μόνον δὲ, ἀλλὰ καὶ Ῥεβέκκα, ἐξ ἑνὸς

κοίτην ἔχουσα Ἰσαὰκ τοῦ πατρὸς ἡμῶν  
<sup>11</sup>μήπω γὰρ γεννηθέντων, μηδὲ πραξάντων  
 τι ἀγαθὸν ἢ κακόν, ἵνα ἢ κατ' ἐκλογὴν τοῦ  
 Θεοῦ πρόθεσις μένη, οὐκ ἐξ ἔργων ἀλλ' ἐκ  
 τοῦ καλοῦντος, <sup>12</sup>ἐρρήθη αὐτῇ· "Ὅτι ὁ μείζων  
 δουλεύσει τῷ ἐλάσσονι· <sup>13</sup>καθὼς γέγραπται·  
 Τὸν Ἰακώβ ἠγάπησα, τὸν δὲ Ἡσαὺ ἐμίσησα.

<sup>14</sup>Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ Θεῷ;  
 Μὴ γένοιτο. <sup>15</sup>Τῷ γὰρ Μωϋσῇ λέγει· Ἐλε-  
 ήσω, ὃν ἂν ἐλεῷ· καὶ οἰκτειρήσω, ὃν ἂν  
 οἰκτείρω. <sup>16</sup>Ἄρα οὖν οὐ τοῦ θέλοντος, οὐδὲ  
 τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεοῦντος Θεοῦ.  
<sup>17</sup>Λέγει γὰρ ἡ γραφὴ τῷ Φαραώ· "Ὅτι εἰς  
 αὐτὸ τοῦτο ἐξήγειρά σε, ὅπως ἐνδείξωμαι ἐν  
 σοὶ τὴν δύναμίν μου, καὶ ὅπως διαγγελῇ τὸ  
 ὄνομά μου ἐν πάσῃ τῇ γῇ. <sup>18</sup>Ἄρα οὖν, ὃν  
 θέλει, ἐλεεῖ· ὃν δὲ θέλει, σκληρύνει. <sup>19</sup>Ερεῖς  
 οὖν μοι· Τί ἔτι μέμφεται; τῷ γὰρ βουλήματι  
 αὐτοῦ τίς ἀνθέστηκε; <sup>20</sup>Μενοῦνγε, ὦ ἄνθρωπε,  
 σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ Θεῷ; Μὴ  
 ἐρεῖ τὸ πλάσμα τῷ πλάσαντι· Τί με ἐποίησας  
 οὕτως; <sup>21</sup>Ἡ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ  
 πηλοῦ ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι ὃ μὲν  
 εἰς τιμὴν σκεῦος, ὃ δὲ εἰς ἀτιμίαν; <sup>22</sup>Εἰ δὲ  
 θέλων ὁ Θεὸς ἐνδείξασθαι τὴν ὀργὴν κα-  
 γνωρίσαι τὸ δυνατὸν αὐτοῦ ἤνεγκεν ἐν πολλῇ

μακροθυμία σκεύη ὀργῆς κατηρτισμένα εἰς ἀπώλειαν· <sup>23</sup>καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη ἐλέους, ἃ προητοίμασεν εἰς δόξαν, <sup>24</sup>οὗτος καὶ ἐκάλεσεν ἡμᾶς, οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ ἐθνῶν; <sup>25</sup>ὥς καὶ ἐν τῷ Ὡσηὲ λέγει· Καλέσω τὸν οὐ λαόν μου λαόν μου καὶ τὴν οὐκ ἡγαπημένην ἡγαπημένην· <sup>26</sup>καὶ ἔσται ἐν τῷ τόπῳ, οὐ ἐβρόθή αὐτοῖς· Οὐ λαός μου ὑμεῖς· ἐκεῖ κληθήσονται υἱοὶ Θεοῦ·ζῶντος. <sup>27</sup>Ἡσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραὴλ· Ἐὰν ᾗ ὁ ἀριθμὸς τῶν νύων Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα σωθήσεται· <sup>28</sup>λόγον γὰρ συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ· ὅτι λόγον συντετμημένον ποιήσει Κύριος ἐπὶ τῆς γῆς. <sup>29</sup>Καὶ καθὼς προείρηκεν Ἡσαΐας· Εἰ μὴ Κύριος Σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γόμορρά ἂν ὠμοιώθημεν.

<sup>30</sup>Τί οὖν ἐροῦμεν; Ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην κατέλαβε δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως· <sup>31</sup>Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης εἰς νόμον δικαιοσύνης οὐκ ἔφθασε. <sup>32</sup>Διατί; Ὅτι οὐκ ἐκ πίστεως, ἀλλ' ὡς ἐξ ἔργων νόμον προσέκοψαν γὰρ τῷ λίθῳ τοῦ προσκόμματος·

<sup>33</sup>καθὼς γέγραπται· Ἴδου, τίθημι ἐν Σιών λίθον προσκόμματος καὶ πέτραν σκανδάλου καὶ πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται.

**ΟΧΑΡ. X.** <sup>1</sup>ΑΔΕΛΦΟΙ, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας καὶ ἡ δέησις ἡ πρὸς τὸν Θεὸν ὑπὲρ αὐτῶν εἰς σωτηρίαν. <sup>2</sup>Μαρτυρῶ γὰρ αὐτοῖς ὅτι ζηλον Θεοῦ ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν. <sup>3</sup>Ἀγνοοῦντες γὰρ τὴν τοῦ Θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν δικαιοσύνην ζητοῦντες στήσαι, τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ ὑπετάγησαν. <sup>4</sup>Τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι. <sup>5</sup>Μωϋσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου· Ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς. <sup>6</sup>Ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτω λέγει· Μὴ εἶπης ἐν τῇ καρδίᾳ σου Τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ' ἔστι Χριστὸν καταγαγεῖν· ἢ, Τίς καταβήσεται εἰς τὴν ἄβυσσον; τοῦτ' ἔστι Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν. <sup>8</sup>Ἀλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμά ἐστιν ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου τοῦτ' ἔστι τὸ ῥῆμα τῆς πίστεως, ὃ κηρύσσομεν· ὅτι, ἐὰν ὁμολογήσης ἐν τῷ στόματί σου Κύριον Ἰησοῦν καὶ πιστεύσης ἐν τῇ καρδίᾳ σου ὅτι ὁ Θεὸς αὐτὸν ἡγειρεν ἐκ

νεκρῶν, σωθήσῃ. <sup>10</sup>(Καρδιά γὰρ πιστεύεται εἰς δικαιοσύνην· στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν.) <sup>11</sup>Λέγει γὰρ ἡ γραφή· Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ κατασχυνθήσεται. <sup>12</sup>Οὐ γάρ ἐστι διαστολή Ἰουδαίου τε καὶ Ἑλλήνος· ὁ γὰρ αὐτὸς Κύριος πάντων, πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν. <sup>13</sup>Πᾶς γὰρ, ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα Κυρίου, σωθήσεται. <sup>14</sup>Πῶς οὖν ἐπικαλέσονται, εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύουσιν, οὐ οὐκ ἤκουσαν; πῶς δὲ ἀκούσουσι χωρὶς κηρύσσοντος; <sup>15</sup>πῶς δὲ κηρύξουσιν, ἔαν μὴ ἀποσταλῶσι; καθὼς γέγραπται· Ὡς ὠραῖοι οἱ πόδες τῶν εὐαγγελιζομένων εἰρήνην, τῶν εὐαγγελιζομένων τὰ ἀγαθὰ. <sup>16</sup>Ἀλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ· Ἡσαίας γὰρ λέγει· Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; <sup>17</sup>Ἀρα ἡ πίστις ἐξ ἀκοῆς· ἡ δὲ ἀκοὴ διὰ ῥήματος Θεοῦ. <sup>18</sup>Ἀλλὰ λέγω· Μὴ οὐκ ἤκουσαν; Μενούνγε εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν. <sup>19</sup>Ἀλλὰ λέγω· Μὴ οὐκ ἔγνω Ἰσραὴλ; Πρῶτος Μωϋσῆς λέγει· Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει, ἐπὶ ἔθνει ἀσυνέτῳ παροργιῶ ὑμᾶς. <sup>20</sup>Ἡσαίας δὲ ἀποτολμᾷ καὶ λέγει· Εὐρέθην τοῖς ἐμὲ μὴ

ζητοῦσιν, ἐμφανῆς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσι. <sup>21</sup>Πρὸς δὲ τὸν Ἰσραὴλ λέγει· Ὁλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.

**ΟΗΑΡ. XI.** <sup>1</sup>ΛΕΓΩ οὖν, Μὴ ἀπόσωτο ὁ Θεὸς τὸν λαὸν αὐτοῦ; Μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμι ἐκ σπέρματος Ἀβραὰμ, φυλῆς Βενιαμίν. <sup>2</sup>Οὐκ ἀπόσωτο ὁ Θεὸς τὸν λαὸν αὐτοῦ, ὃν προέγνω. Ἡ οὐκ οἶδατε ἐν Ἠλίᾳ τί λέγει ἡ γραφή; ὡς ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσραὴλ, λέγων, <sup>3</sup>Κύριε, τοὺς προφῆτας σου ἀπέκτειναν, καὶ τὰ θυσιαστήριά σου κατέσκαψαν· κἀγὼ ὑπελείφθην μόνος, καὶ ζητοῦσι τὴν ψυχὴν μου. <sup>4</sup>Ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; Κατέλιπον ἐμαυτῷ ἑπτακισχιλίους ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ. <sup>5</sup>Οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λείμμα κατ' ἐκλογὴν χάριτος γέγονεν. <sup>6</sup>Εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων, ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις· εἰ δὲ ἐξ ἔργων, οὐκέτι ἐστὶ χάρις, ἐπεὶ τὸ ἔργον οὐκέτι ἐστὶν ἔργον. <sup>7</sup>Τί οὖν; Ὁ ἐπιζητεῖ Ἰσραὴλ, τοῦτο οὐκ ἐπέτυχεν· ἡ δὲ ἐκλογὴ ἐπέτυχεν· οἱ δὲ λοιποὶ ἐπωρώθησαν,—<sup>8</sup>καθὼς γέγραπται· Ἐδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανύξεως, ὀφθαλμοὺς τοῦ μὴ βλέπειν, καὶ ὦτα τοῦ μὴ

ἀκούειν—ἕως τῆς σήμερον ἡμέρας. <sup>9</sup>Καὶ Δαβὶδ λέγει· Γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα αὐτοῖς. <sup>10</sup>Σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν· καὶ τὸν νῶτον αὐτῶν διαπαντὸς σύγκαμψον.

<sup>11</sup>Λέγω οὖν, Μὴ ἔπταισαν, ἵνα πέσωσι; Μὴ γένοιτο· ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν εἰς τὸ παραζηλώσαι αὐτούς. <sup>12</sup>Εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμος, καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν, πόσῃ μᾶλλον τὸ πλήρωμα αὐτῶν; <sup>13</sup>Τμῖν γὰρ λέγω τοῖς ἔθνεσιν· ἐφ' ὅσον μέν εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω, <sup>14</sup>εἴπως παραζηλώσω μου τὴν σάρκα, καὶ σώσω τινὰς ἐξ αὐτῶν. <sup>15</sup>Εἰ γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου, τίς ἡ πρόσληψις εἰ μὴ ζωὴ ἐκ νεκρῶν; <sup>16</sup>Εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι. <sup>17</sup>Εἰ δέ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ, ἀγριέλαιος ὢν, ἐνεκεντρίσθης ἐν αὐτοῖς καὶ συγκοινωνὸς τῆς ῥίζης καὶ τῆς πιότητος τῆς ἐλαίας ἐγένου, <sup>18</sup>μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάξεις, ἀλλ' ἡ ῥίζα σέ. <sup>19</sup>Ἐρεῖς οὖν· Ἐξεκλάσθησαν οἱ κλάδοι, ἵνα



ἐγὼ ἐγκεντρισθῶ. <sup>20</sup>Καλῶς τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἔστηκας· μὴ ὑψηλοφρόνει, ἀλλὰ φοβοῦ. <sup>21</sup>Εἰ γὰρ ὁ Θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, μήπως οὐδὲ σοῦ φείσεται. <sup>22</sup>Ἰδὲ οὖν χρηστότητα καὶ ἀποτομίαν Θεοῦ· ἐπὶ μὲν τοὺς πεσόντας ἀποτομίαν· ἐπὶ δὲ σὲ χρηστότητα, ἐὰν ἐπιμείνης τῇ χρηστότητι· ἐπεὶ καὶ σὺ ἐκκοπήσῃ. <sup>23</sup>Κάκεῖνοι δὲ, ἐὰν μὴ ἐπιμείνωσι τῇ ἀπιστίᾳ, ἐγκεντρισθήσονται· δυνατὸς γάρ ἐστιν ὁ Θεὸς πάλιν ἐγκεντρίσαι αὐτοὺς. <sup>24</sup>Εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαίου, καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον, πόσῳ μᾶλλον οὗτοι, οἱ κατὰ φύσιν, ἐγκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ;

<sup>25</sup>Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ἵνα μὴ ᾔτε παρ' ἑαυτοῖς φρόνιμοι, ὅτι πώρως ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν, ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ. <sup>26</sup>Καὶ οὕτω πᾶς Ἰσραὴλ σωθήσεται, καθὼς γέγραπται· Ἡξει ἐκ Σιών ὁ Ῥυόμενος καὶ ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ. <sup>27</sup>καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν. <sup>28</sup>Κατὰ μὲν τὸ εὐαγγέλιον ἐχθροὶ δι' ὑμᾶς· κατὰ δὲ τὴν ἐκλογὴν ἀγαπητοὶ διὰ τοὺς πατέρας. <sup>29</sup>Ἀμετα-

μέλητα γὰρ τὰ χαρίσματα καὶ ἡ κλήσις τοῦ Θεοῦ. <sup>30</sup>Ὡσπερ γὰρ καὶ ὑμεῖς ποτε ἠπειθήσατε τῷ Θεῷ, νῦν δὲ ἠλεήθητε τῇ τούτων ἀπειθείᾳ. <sup>31</sup>οὕτω καὶ οὗτοι νῦν ἠπειθήσαν, τῷ ὑμετέρῳ ἐλέει ἵνα καὶ αὐτοὶ ἐλεηθῶσι. <sup>32</sup>Συνέκλεισε γὰρ ὁ Θεὸς τοὺς πάντας εἰς ἀπειθειαν, ἵνα τοὺς πάντας ἐλεήσῃ.

<sup>33</sup>Ὡ βάθος πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ ὥς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ. <sup>34</sup>Τίς γὰρ ἔγνω νοῦν Κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο; <sup>35</sup>ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθῆσεται αὐτῷ; <sup>36</sup>ὅτι ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.

**ΟΗΑΡ. XII.** <sup>1</sup>ΠΑΡΑΚΑΛΩ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ Θεοῦ παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν, εὐάρεστον τῷ Θεῷ, τὴν λογικὴν λατρείαν ὑμῶν· <sup>2</sup>καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοὸς ὑμῶν εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ Θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον. <sup>3</sup>Λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι παντὶ τῷ ὄντι ἐν ὑμῖν μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν

εἰς τὸ σωφρονεῖν, ἐκάστῳ ὡς ὁ Θεὸς ἐμέρισε μέτρον πίστεως. <sup>4</sup>Καθάπερ γὰρ ἐν ἐνὶ σώματι μέλη πολλὰ ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν, <sup>5</sup>οὕτως οἱ πολλοὶ ἐν σῶμά ἐσμεν ἐν Χριστῷ, ὁ δὲ καθ' εἰς ἀλλήλων μέλη. <sup>6</sup>Ἐχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθείσαν ἡμῖν διάφορα· εἴτε προφητεῖαν, κατὰ τὴν ἀναλογίαν τῆς πίστεως· <sup>7</sup>εἴτε διακονίαν, ἐν τῇ διακονίᾳ· εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ· <sup>8</sup>εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλησίᾳ· ὁ μεταδιδούς, ἐν ἀπλότητι· ὁ προϊστάμενος, ἐν σπουδῇ· ὁ ἐλεῶν, ἐν ἰλαρότητι. <sup>9</sup>Ἡ ἀγάπη ἀνυπόκριτος· ἀποστυγούντες τὸ πονηρὸν, κολλώμενοι τῷ ἀγαθῷ· <sup>10</sup>τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι· τῇ τιμῇ ἀλλήλους προσηγούμενοι· <sup>11</sup>τῇ σπουδῇ μὴ ὀκνηροί· τῷ πνεύματι ζέοντες· τῷ Κυρίῳ δουλεύοντες· <sup>12</sup>τῇ ἐλπίδι χαίροντες· τῇ θλίψει ὑπομένοντες· τῇ προσευχῇ προσκαρτεροῦντες· <sup>13</sup>ταῖς χρεαῖς τῶν ἀγίων κοινωνοῦντες· τὴν φιλοξενίαν διώκοντες. <sup>14</sup>Εὐλογεῖτε τοὺς διώκοντας ὑμᾶς· εὐλογεῖτε, καὶ μὴ καταρᾶσθε. <sup>15</sup>Χαίρειν μετὰ χαιρόντων, καὶ κλαίειν μετὰ κλαίωντων. <sup>16</sup>Τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες· μὴ τὰ ὑψηλὰ φρονοῦντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. Μὴ γίνεσθε φρόν-

μοι παρ' ἑαυτοῖς. <sup>17</sup>Μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες· προνοοῦμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων· <sup>18</sup>εἰ δυνατόν, τὸ ἐξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες· <sup>19</sup>μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοί, ἀλλὰ δότε τόπον τῇ ὀργῇ· γέγραπται γάρ· Ἐμοὶ ἐκδίκησις· ἐγὼ ἀνταποδώσω, λέγει Κύριος. <sup>20</sup>Ἐὰν οὖν πεινᾷ ὁ ἐχθρὸς σου, ψώμιζε αὐτόν· ἔὰν διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ. <sup>21</sup>Μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.

CHAP. XIII. <sup>1</sup>ΠΑΣΑ ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω. Οὐ γάρ ἐστιν ἐξουσία εἰ μὴ ἀπὸ Θεοῦ· αἱ δὲ οὖσαι ὑπὸ Θεοῦ τεταγμέναι εἰσὶν. <sup>2</sup>Ὡστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ τῇ τοῦ Θεοῦ διαταγῇ ἀνθεστήκεν· οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρίμα λήψονται. <sup>3</sup>Οἱ γὰρ ἄρχοντες οὐκ εἰσὶ φόβος τῶν ἀγαθῶν ἔργων ἀλλὰ τῶν κακῶν. Θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν ποιεῖ, καὶ ἔξεις ἔπαινον ἐξ αὐτῆς. <sup>4</sup>Θεοῦ γὰρ διάκονός ἐστι σοὶ εἰς τὸ ἀγαθόν. Ἐὰν δὲ τὸ κακὸν ποιῇς, φοβοῦ· οὐ γὰρ εἰκὴ τὴν μάχαιραν φορεῖ· Θεοῦ γὰρ διάκονός ἐστιν, ἔκδικος εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι. <sup>5</sup>Διὸ ἀνάγκη

## ABBREVIATIONS.

acc. . . . .	accusative.	Lat. . . . .	Latin.
act. . . . .	active.	m. or masc. . . . .	masculine.
adj. . . . .	adjective.	mid. . . . .	middle.
adv. . . . .	adverb.	n. or neut. . . . .	neuter.
aor. . . . .	aorist.	neg. . . . .	negative.
art. . . . .	article.	nom. . . . .	nominative.
cf. . . . .	compare.	opp. . . . .	{ opposite or op- posed to.
comp. . . . .	comparative.	opt. . . . .	optative.
conj. . . . .	conjunction.	P. or part. . . . .	participle.
contr. . . . .	contracted.	p. or perf. . . . .	perfect.
dat. . . . .	dative.	pass. . . . .	passive.
dem. or de- monstr. }	demonstrative.	pluperf. . . . .	pluperfect.
Eng. . . . .	English.	plur. . . . .	plural.
et al. . . . .	et aliter.	poss. . . . .	possessive.
etym. . . . .	etymology.	pres. . . . .	present.
f. (with subst. adj. or pron.) }	feminine.	prob. . . . .	probably.
f. (with verb) or fut. }	future.	pron. . . . .	pronoun.
folld. . . . .	followed.	prps. . . . .	perhaps.
follg. . . . .	following.	q. v. . . . .	quod vide.
fr. . . . .	from.	rel. . . . .	relative.
gen. . . . .	genitive.	S. or Sans. . . . .	Sanscrit.
gen. omn. . . . .	of all genders.	sing. . . . .	singular.
Germ. . . . .	German.	subj. . . . .	subjunctive.
gov. . . . .	governing.	subst. . . . .	substantive.
imperat. . . . .	imperative.	sup. . . . .	superlative.
imperf. or imp. . . . .	imperfect.	v. a. . . . .	verb active.
inf. . . . .	infinitive.	v. mid. . . . .	verb middle.
irreg. . . . .	irregular.	v. n. . . . .	verb neuter.
		voc. . . . .	vocative.
		= . . . . .	equal to.

N.B.—Where the etymology is not given, the word is of very uncertain or unknown origin.

Words with an asterisk (\*) prefixed are the Greek representatives of Hebrew or Chaldee words.

Such *principal tenses* of verbs as are placed within parentheses ( ) do not occur in the Greek Testament.

**CHAP. XIV.** ἸΤΟΝ δὲ ὑσθενοῦντα τῇ πίσ-  
 τει προσλαμβάνεσθε, μὴ εἰς διακρίσεις δια-  
 λογισμῶν. <sup>2</sup>Ὃς μὲν πιστεύει φαγεῖν πάντα,  
 ὁ δὲ ὑσθενῶν λάχανα ἐσθίει. <sup>3</sup>Ὁ ἐσθίων τὸν  
 μὴ ἐσθίουντα μὴ ἐξουθενέτω· καὶ ὁ μὴ ἐσθίων  
 τὸν ἐσθίουντα μὴ κρινέτω· ὁ Θεὸς γὰρ αὐτὸν  
 προσελάβετο. <sup>4</sup>Σὺ τίς εἶ, ὁ κρίνων ἀλλότριον  
 οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει·  
 σταθίσεται δέ· δυνατὸς γάρ ἐστιν ὁ Θεὸς  
 στήσαι αὐτόν. <sup>5</sup>Ὃς μὲν κρίνει ἡμέραν παρ'  
 ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν· ἕκαστος  
 ἐν τῷ ἰδίῳ νοῦ πληροφορεῖσθω. <sup>6</sup>Ὁ φρονῶν  
 τὴν ἡμέραν Κυρίῳ φρονεῖ· καὶ ὁ μὴ φρονῶν  
 τὴν ἡμέραν Κυρίῳ οὐ φρονεῖ. Καὶ ὁ ἐσθίων  
 Κυρίῳ ἐσθίει, εὐχαριστεῖ γὰρ τῷ Θεῷ· καὶ ὁ  
 μὴ ἐσθίων Κυρίῳ οὐκ ἐσθίει, καὶ εὐχαριστεῖ  
 τῷ Θεῷ. <sup>7</sup>Οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ, καὶ  
 οὐδεὶς ἑαυτῷ ἀποθνήσκει. <sup>8</sup>Ἐάν τε γὰρ ζῶμεν,  
 τῷ Κυρίῳ ζῶμεν· ἐάν τε ἀποθνήσκωμεν, τῷ  
 Κυρίῳ ἀποθνήσκομεν· ἐάν τε οὖν ζῶμεν, ἐάν  
 τε ἀποθνήσκωμεν, τοῦ Κυρίου ἐσμέν. <sup>9</sup>Εἰς  
 τοῦτο γὰρ Χριστὸς καὶ ἀπέθανε καὶ ἔζησεν,  
 ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ. <sup>10</sup>Σὺ  
 δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ τί  
 ἐξουθενεῖς τὸν ἀδελφόν σου; πάντες γὰρ  
 παραστησόμεθα τῷ βήματι τοῦ Χριστοῦ.

[ἀγαπ-άω, "to love"] *Loved, beloved.*—As Subst.: ἀγαπητός, οὔ, m. *One beloved, a beloved person.*

ἄγγελ-ος, οὔ, m. [ἀγγέλλ-ω, "to carry a message"] ("One who carries a message; a messenger;" hence) *An angel*;—at viii. 38 used of evil angels.

ἅγι-ᾱζω, 1. aor. ἡγιάσα, v. a. [ἅγι-ός, "holy"] ("To make ἅγιός;" hence) *To hallow, sanctify, etc.*—Pass.: ἅγι-ᾱζομαι, p. ἡγιασμαι, 1. aor. ἡγιάσθην.

ἁγιάσ-μός, μου, m. [for ἁγιάδ-μος; fr. ἁγιάζω (= ἁγιάδ-σω), "to sanctify"] ("A sanctifying;" hence) *Sanctification, holiness.*

ἅγ-ιός, ἰδ, ἰδν, adj. ("To be adored or worshipped;" hence) *Holy.*—As Subst.: ἅγιοι, ὦν, m. plur. *Holy persons, saints* [akin to Sans. root यज्, "to adore, or worship," the deities].

ἁγίω-σῶν, σῶν, f. [for ἁγίο-σῶν; fr. ἅγιός, uncontr. gen. ἁγίο-ος, "holy"] ("The quality of the ἅγιός;" hence) *Holiness.*

ἁ-γνο-έω -ῶ, (f. ἁγνοήσω, p. ἡγνόηκα), 1. aor. ἡγνόησα, v. a. [ἁ, "negative"; γνῶ (= γνω), a root of γι-γνώ-σκω, "to know"] *Not to know, not to possess a knowledge of, to be ignorant of, not to understand.*

ἀγρι-έλαιος, ελαίου, m. [ἀγρι-ος, "pertaining to the fields"; hence, "uncultivated"; ἔλαιος, "a wild olive-tree"] *An uncultivated wild olive-tree, which produced either no fruit at all, or such only as was unfit for use*;—at xi. 17, 24 used figuratively of the Gentiles.

ἄγ-ω, f. ἄξω, (p. ἤχα, later ἀγχοχα), 2. aor. ἤγαγον, v. a. *To lead.*—Pass.: ἄγ-ομαι, p. ἤγμαι, 1. aor. ἤχθην, 1. fut. ἄχθήσομαι.

\*Ἀδάμ, m. indecl. (variously assigned to different sources, and hence differently explained;—viz.: a. "Ruddy" in reference to the ruddiness, or brightness, of man's complexion.—b. "Earthborn."—c. "Likeness," with reference to God's saying, "Let us make man . . . after our likeness") *Adam*; the first human being.

ἁ-δελφ-ή, ἦς, f. ("One of, or from, the same womb"; hence) *A sister*, whether actually or in the faith [inseparable prefix ἁ, akin to Sans. *sa* (in first part of compound words), "same"; δελφ-ύς, "a womb"; akin to Sans. *garbh-a*].

ἁ-δελφ-ός, οὔ, m. [id.] *A brother*, whether actually or in the faith [id.].

ἁ-διέλειπ-τος, τον, adj. [ἁ, "negative"; διέλειπ-ω, (cf. time) "to leave, cease"] *Not*

*leaving off, unceasing, incessant, continual.*

**ἀδιᾶλειπτ-ως**, adv. [ἀδιᾶλειπτ-ος, "not leaving off"] ("After the manner of the ἀδιᾶλειπτος"; hence) *Without leaving off, without ceasing, unceasingly*, etc.

**ἀδικ-ία**, *ias*, f. [ἀδικ-ος, "unjust"; hence, "unrighteous"] ("The quality of the ἀδικος"; hence) *Unrighteousness*.

**ἀ-δικ-ος**, *ov*, adj. [ἀ, "negative"; δικ-η, "justice"] ("Not having δικη"; hence) *Morally: Unjust, unrighteous*.

**ἀ-δυνάτος**, *δυνάτων*, adj. [ἀ, "negative"; δυνάτός, (of persons) "strong"; (of things) "possible"] 1. Of persons: *Not strong, without strength, weak*.—As Subst.: **ἀδυνάτοι**, *ων*, m. plur. With art.: *The weak*;—at xv. 1 used figuratively.—2. Of things: *Not possible, impossible*.—As Subst.: **ἀδυνάτων**, *ov*, n. With art.: *The impossibility*:—τὸ ἀδυνάτων τοῦ νόμου, *the impossibility of the Law* (viii. 3), i. e. what the Law (of works) could not effect or do. Τὸ ἀδυνάτων is an Acc. dependent on a verbal notion involved in the following words, and which is either *κατέρθωσε* (*successfully accomplished*) or *ἐποίησε* (*effected or did*). The passage is equivalent to τὸ ἀδυνάτων τοῦ

νόμου . . . ὁ Θεὸς κατέρθωσεν (or ἐποίησεν) πέμψας . . . καὶ κατακρίνων.

**αἰ-διος**, *διον*, adj. [for αἰ-διος; fr. αἰ, "always, ever"] ("Pertaining to αἰ"; hence) *Everlasting, always* or *ever existing, eternal*.

**αἷμα**, *ἄτος*, n. *Blood*.

**αιν-έω -ῶ**, (f. αινέσω and αινήσω), v. a. *To praise*: [akin to Sans. root VEN, "to praise"].

**αἰχμαλωτ-ιζω**, (f. αἰχμαλωτίζω, p. ῥηχμαλώτικα), v. a. [αἰχμαλωτ-ος, "one taken by the spear" in war, i. e. "a prisoner of war, a captive"] *To take captive; to carry, or bring, into captivity; to make a person a captive or prisoner*;—at vii. 23 used figuratively.

**αἰών**, *ῶνος*, m. ("Lifetime," life"; hence) 1. *The world as it now is*; xii. 2.—2. *An infinite space of time, eternity*;—in Plur.: *eis τοὺς αἰῶνας*, (*unto eternities*, i. e.) *for ever* [akin to Sans. *āyus*, "life"].

**αἰών-ιος**, *ιον*, adj. [αἰών, "eternity"; see αἰών, no. 2] ("Pertaining to αἰών"; hence) *Eternal, everlasting*.

**ἀκάθαρ-σία**, *σίας*, f. [for ἀκάθαρτ-σία; fr. ἀκάθαρτ-ος, "impure, unclean"] ("The state, or condition, of the ἀκάθαρτος"; hence) *Morally: Impurity, uncleanness*.

**ἀ-κάκος**, *κάκων*, adj. [ἀ,



"negative"; *κακός*, "bad"] ("Not *κακός*"; hence) *Free from deceit or guile; simple, undesigning, artless.*

*ἀ-κέρ-αιος*, *αιον*, adj. [ἀ, "negative"; *κέρ-αννύμι*, "to mix"] ("Unmixed"; hence) *Guileless, harmless.*

*ἀκήκοα*, perf. ind. of *ἀκούω*. *ἀκο-ή*, *ἡς*, f. [*ἀκο-ύω*, "to hear"] 1. Actively: ("A hearing"; hence) The sense of *hearing*.—2. Passively: ("That which is heard"; hence) *Report.*

*ἀκούω*, f. *ἀκούσω* and *ἀκούσονται*, p. *ἀκήκοα* (and *ἤκουκα*), 1. aor. *ἤκουσα*, v. a. and n.: 1. *To hear*.—2. With Gen.: *To hear of*; x. 14 [prob. to be divided *ἀ-κο-ύω*; fr *ἀ*, inseparable prefix; *κο*, root found in *κο-έω*, "to hear, perceive"].

*ἀκροᾷ-τής*, *τοῦ*, m. [*ἀκροά-ομαι*, "to hear"] *A hearer.*

*ἀκροβυστ-ία*, *ίας*, f. [*ἀκρό-βυστος*, "uncircumcised"] ("The state, or condition, of the *ἀκρόβυστος*"; hence) *Uncircumcision.*

*Ἀκύλας*, *ου*, m. *Acylas*, or *Aquila*, a Jew, whom with his wife, *Prisca* or *Priscilla*, Paul met at Corinth, at the time that the Emperor Claudius had expelled the Jews from Rome; see Acts xviii. 2—26. At xvi. 3 *Aquila* and his wife are described as being again in Rome.

*ἀλαζόν*, *όνος*, adj. *Boastful, vain-glorious, arrogant, swaggering.*

*ἀ-λάλη-τος*, *τον*, adj. [for *ἀ-λάλε-τος*; fr. *ἀ*, "negative"; *λάλέω*, "to speak"] 1. ("Not to be spoken"; hence) *Not to be uttered, unutterable*.—2. ("Not spoken"; hence) *Not uttered*.—N.B. Both the above meanings have their respective advocates and supporters for viii. 26.

*ἀλήθ-εια*, *είας*, f. [*ἀληθ-ής*, "true"] ("The quality of the *ἀληθής*"; hence) 1. *Truth*.—2. With art.: *The truth*, i. e. the true doctrine revealed by Christ, as opposed to the traditions of the Jews and the myths of the heathen.

*ἀ-ληθ-ής*, *ές*, adj. [*ἀ*, "negative"; *λήθ-ω*, "to lie hid"] ("Not lying hid"; hence, "unreserved"; hence) *Morally: True.*

*ἄλλά*, conj. [originally neut. acc. plur. of *ἄλλος*, "another," with the accent changed] ("In another way, otherwise"; hence) 1. *But*.—2. In hypothetical sentences, to introduce the apodosis: *ἀλλά* or *ἀλλά καί*, *Then also, then surely too*; cf. vi. 5.—3. *Except, only.*

*ἄλλ-άσσω* (and *ἄλλ-άττω*), f. *ἄλλάξω*, (p. *ἡλλάξα*), 1. aor. *ἡλλάξα*, v. a. [*ἄλλ-ος*, "other"] ("To make"—an object—

"other" than it is; hence) *To change, alter.*

ἄλλ-ήλ-ων, pron. plur. with-out nom. [reduplicated and changed fr. ἄλλ-ος, "another"] *Of, etc., one another.*

ἄλλ-ότριος, οτρία, ότριον, adj. [ἄλλ-ος, "another"] *Of, or belonging to, another; another man's; another's.*

ἅμα, adv. *At the same time, together* [akin to Sans. sama, "same"].

ἁμαρτ-ᾶνω, (f. ἁμαρτήσομαι, later ἁμαρτήσω, 1. aor. ἡμαρτήσα), 2. aor. ἡμαρτον, v. n. *To do wrong or amiss; to commit sin, to sin.*

ἁμαρτ-ημα, ἡμᾶτος, n. [ἁμαρτ-ᾶνω, "to sin"] ("The sinning thing"; hence) *Sin.*

ἁμαρτήσας, ᾶσα, αν, P. 1. aor. of ἁμαρτᾶνω.

ἁμαρτ-ία, ἱας, f. [ἁμαρτ-ᾶνω, "to sin"] ("The act of sinning"; hence) 1. *Sin*, generally.—2. Plur.: *Sins*; i. e. various acts or forms of sin.

ἁμαρτ-ωλός, ωλόν, adj. [id.] *Sinning, sinful.*—As Subst.: ἁμαρτωλός, οὔ, m. *A sinful person, a sinner.*

ἀ-μεταμέλ-ητος, ητον, adj. [ἀ, "negative"; μεταμέλ-ομαι, in force of "to change one's, etc., purpose"] *Without change of purpose, or mind, on the part of God; fixed, irrevocable*; xi. 29.

ἀ-μετάνόη-τος, τον, adj. *Romans.*

[for ἀ-μετάνοη-τος; fr. ἀ, "negative"; μετανοέ-ω, "to change one's mind"; hence, "to repent"] *Unrepentant, impenitent.*

\*ἀμήν, adv.: 1. At the beginning of a sentence: *In truth, of a truth, verily.*—2. At the end of a sentence: *So may, or let, it be; amen.*

ἄμμος, ου, f. *Sand.*

\*Ἀμπλίας, ου, m. *Amplias*; a man's name; xvi. 8.

ἄν, conditional particle, modifying the power of the word to which it belongs: 1. With Verbs (of all moods except the Imperative): a. With 1. aor. Indic.: *Could have, should have.*—b. With Subj., the force of ἄν is thrown on some preceding conjunction, or some relative word; see below, no. 2.—2. With Relative pronouns, adverbs, conjunctions, etc.: *ὅς ἄν, whoever, whosoever; ὅπου ἄν, wherever; ἕως ἄν, until, whatever time it be (that); ὅσοι ἄν, how many soever, as many soever as; ὅτι ἄν, whatever thing, whatever.*

ἀνα-βαίνω, f. ἀνα-βήσομαι, p. ἀνα-βέβηκα, 2. aor. ἀν-έβην, v. n. [ἀνά, "up"; βαίνω, "to go"] *To go up, ascend.*

ἀν-αγγέλλω, f. ἀν-αγγελῶ, 1. aor. ἀν-ήγγειλα, v. a. [ἀνά, denoting "repetition"; ἀγγέλλω, "to carry word, or tidings,

about"] *To carry back word, etc., about; to report, relate, make known, reveal, etc.*—*Pass.*: (ἀν-αγγέλλομαι), 2. aor. ἀνηγέλην.

ἀνάγκη, ης, f. *Need, necessity.*

ἀν-ἄγω, (f. ἀν-άξω), 2. aor. ἀν-ήγαγον, v. a. [ἀν-ά, "up"; ἄγω, "to bring"] *To bring up.*

(ἀνα-ζάω -ζῶ), 1. aor. ἀν-έζησα, v. n. [ἀνά, denoting "repetition," "again"; ζάω, "to live"] *To live, or be alive, again.*

ἀνάθε-μα, μᾶτος, n. [ἀνὰ-τι-θῆμι, "to set up" as a votive offering; "to dedicate, devote" to a deity; through verbal root ἀναθε (= ἀνά; θε, a root of τίθημι)] ("A thing dedicated, or devoted," to a deity; hence) In a bad sense: *A thing devoted to evil or destruction; an accursed thing.*

ἀνακαίνω-σις, σεως, f. [for ἀνακαίνο-σις; fr. ἀνακαινό-ω, "to renew"] *A renewing, renewal.*

(ἀνά-κεφαλαιώ), v. a. [ἀνά, "up"; κεφαλαιώ, "to bring under heads, to state briefly, sum up"] Of a statement, etc.: *To sum up, comprehend, embrace.*—*Pass.*: ἀνά-κεφαλαιοῦμαι -αίουμαι.

ἀνάλογ-ία, ἱας, f. [ἀνάλογ-

ratio, proportionate"] ("The quality of the ἀνάλογος"; hence) *Proportion.*

ἀν-ἀπολόγη-τος, τον, adj. [for ἀν-ἀπολογε-τος; fr. ἀν, "negative"; ἀπολογέ-σθαι, "to talk one's self away from" a difficulty; "to make an excuse"] ("That does not, or cannot, make an excuse"; hence) *Without excuse, inexcusable.*

ἀνά-στα-σις, σεως, f. [ἀνά, "up"; στα, a root of ἵστημι, in neut. force, "to stand"] ("A standing up, a rising"; hence) Of the dead: *Resurrection*;—at vi. 5 at end, the clause would be fully ἀλλὰ καὶ σύμφωνα τῷ δμοιῶματι τῆς ἀναστάσεως αὐτοῦ ἐσόμεθα.

Ἄνδρ-ό-νικ-ος, ου, m. [ἄνθρωπος, ἀνδρ-ός, "a man"; (ο) connecting vowel; νικ-άω, "to conquer"] ("Man-conqueror or Conqueror of men") *Andronicus*; a man's name; xvi. 7.

ἀν-ελεήμων, ελεήμονος, adj. [ἀν, "negative"; ἐλεήμων, "merciful"] *Unmerciful, merciless.*

ἀν-εξερεύνη-τος, τον, adj. [for ἀν-εξερεύνα-τος; fr. ἀν, "negative"; ἐξερευνά-ω, "to search out"] *Not to be searched out, unsearchable.*

ἀν-εξιχνιάσ-τος, τον, adj. [for ἀν-εξιχνιάδ-τος; fr. ἀν, "negative"; ἐξιχνιάζω (=

ἐξιχνιάδ-σω), "to trace out"] *Not to be traced out, untraceable.*

ἀνεγγυμένος, η, ον, P. perf. pass. of ἀνύλω.

ἀ-νήρ, νέρος νδρός, m.: 1. *A man*.—2. *A husband* [akin to Sans. *nar-a*, "a man"; ἀ is a prefix; cf. ἀ γαθ-ός].

ἀνθ-ίστημι, (f. ἀντι-στήσω), p. ἀνθ-έστηκα, 2. aor. ἀνθ-έστην, v. a. and n. [ἀνθ' (see ἀντι), "against"; ἵστημι, "to cause to stand—to stand"] (1. Act.: In pres, imperf., 1. fut., and 1. aor.: "To cause to stand against, to set against."—2.) Neut.: In perf., pluperf., and 2. aor.: ("To stand against or in opposition"; hence) With Dat.: *To resist, oppose.*

ἀνθραξ, ἄκος, m. *Coal, charcoal*:—mostly plur.; in Gr. Test. only once, xii. 20.

ἀνθρώπ-ινος, ἴνη, ἴνον, adj. [ἀνθρώπ-ος, "a human being, a man"] *Of, or belonging to, a human being or a man; human*.—Adverbial neut. acc.: ἀνθρώπ-ινον, *According to, or after, the manner of a man or of men.*

ἀνθρώπος, ον, comm. gen. *A human being; a man, person*:—οἱ ἄνθρωποι, *men, or persons, generally; mankind*:—κατὰ ἄνθρωπον, *according to, or after, the manner of a man or of men*, iii. 5.

(ἀν-ίστημι, f. ἀνα-στήσω, p. ἀν-έστηκα, 1. aor. ἀν-έστησα, 2. aor. ἀν-έστην, v. a. and n. [ἀν-δ, "up"; ἵστημι, "to make to stand—to stand"] 1. Act.: In pres, imperf., fut., and 1. aor.: *To make to stand up, to raise up, etc.*—2. Neut.: In (perf., pluperf., and) 2. aor.: *a. To stand up*.—b. *To rise from the dead, etc.*—3.) Mid.: ἀν-ίστάμαι, f. ἀνα-στήσμαι, *To stand up; arise*;—at xv. 12 the pres. part. ἀνιστάμενος is used to represent an almost immediate future event.

ἀ-νόητος, νόητος, adj. [ἀ, "not"; νοητός, "intelligent"] ("Not νοητός"; hence) *Foolish, senseless, without understanding.*

ἀν-όλω (ἀν-όλνυμι, f. ἀν-όλω), p. ἀν-έωγα (and ἀνέφωα), 1. aor. ἀν-έφωα and ἤν-οίξα, v. a. [ἀν-δ, in "intensive" force; οἶω or οἶνυμι, "to open"] 1. *To open*.—2. Pass.: (ἀν-όλνυμαι), perf. ἀν-έωγα and ἤν-έωγα, 1. aor. ἀν-εφώχην, ἤν-εφώχην, and ἤν-οίχθην, (1. fut. ἀν-οιχθήσμαι), 2. fut. ἀν-οιγήσμαι, *To be opened.*

ἀνομ-ία, ἰας, f. [ἀνομ-ος, "without law"; hence, "wicked"] ("The state, or condition, of the ἀνομος"; hence) *Wickedness, impiety, iniquity.*

ἀνόμ-ως, adv. [ἀνομ-ος, "without law"] ("After the manner of the ἀνομος"; hence)

*Without law*, i. e. without having had the law revealed to them; ii. 12.

ἀνοχ-ή, ἥς, f. [for ἀνεχ-ή; fr. ἀνέχ-ω, "to hold back"—(mid.) "to hold one's self back, i. e. to be long-suffering or forbearing"] *Long-suffering, forbearance.*

ἀντ-ἀποδίδωμι, f. ἀντ-ἀποδώσω, 2. aor. ἀντ-ἀπέδωκ, v. a. [ἀντ-ί, "in return"; ἀποδίδωμι, "to give back"] *To give something back in return; to repay.*—Pass.: Fut. Impers.: ἀντ-ἀποδοθήσεται, *It shall be repaid*, i. e. *a return shall be made*; xi. 35.

ἀντἀπόδο-μα, ματος, n. [ἀνταποδο (i. e. ἀντ-ί; ἀπό; δο, a root of δίδωμι), a root of ἀντἀποδίδωμι, "to repay"] *A repayment or return; a recompense.*

ἀντ-ἀποκρίνομαι, 1. aor. pass. in mid. force, ἀντ-ἀπεκρίθην, v. mid. [ἀντ-ί, "in return"; ἀποκρίνομαι, "to answer"] *To answer in return, to reply.*

ἀντί, prep. gov. gen. ("Over against"; hence) *In the place of, instead of, in return for.*

ἀντί-λέγω, (f. ἀντί-λέξω, 1. aor. ἀντ-έλεξα), v. n. [ἀντί, "in opposition to, against"; λέγω, "to speak"] ("To speak against"; hence) *To contradict, gainsay.*

ἀντίμισθ-ία, ἱας, f. [ἀντί-

μισθ-ος, "pertaining to pay, or reward, in return" for something; "pertaining to requital"] ("The thing pertaining to ἀντί-μισθος"; hence) *Reward, recompense, return, requital.*

ἀντι-στράτεύομαι, v. mid. [ἀντί, "against"; στρατεύομαι, "to take the field," as a soldier does] ("To take the field against"; hence) With Dat.: *To war against.*

ἀν-υπόκρι-τος, του, adj. [for ἀν-υπόκριν-τος; fr. ἀν, "negative"; υποκρίν-ω, in force of "to dissemble"] ("That does not dissemble"; hence) *Without, or free from, dissimulation.*

ἄξιος, ἱα, ἱον, adj. [for ἄγ-σιος; fr. ἄγ-ω, "to weigh" so much] ("Weighing" so much; hence, "worth"; hence) 1. *Worthy.*—2. With Gen.: *Worthy of, deserving.*—3. In estimation or comparison: *Worthy of being compared, worth comparison*;—at viii. 18 folld. by πρὸς and its case.

ἄξι-ως, adv. [ἄξι-ος, "worthy"] ("After the manner of the ἄξιος"; hence) With Gen.: *In a way that is worthy of; as is suitable, or becoming, to.*

ἀ-όρατος, όρατον, adj. [ἀ, "negative"; ορατός, "visible"] *Invisible.*—As Subst.: ἀόρατα, ων, n. plur. *Invisible things.*

**ἀπαρχ-ή**, ἡς, f. [ἀπαρχομαι, in force of "to offer the first-fruits"] ("An offering of first-fruits"; hence) 1. *The first-fruits*, as offered according to the Mosaic Law; xi. 16; see Exod. xxiii. 19; Levit. xxiii. 10.—2. In a figurative sense: *First-fruits*; i. e. a. "The first bestowal" of the gifts of the Spirit; viii. 23.—b. "The first convert" to the faith of Christ; xvi. 5.

**ἀπειθ-εια**, είας, f. [ἀπειθ-ής, "disobedient"] ("The quality of the ἀπειθής"; hence) *Disobedience*.

**ἀπειθ-έω** -ω, f. ἀπειθήσω, 1. aor. ἠπειθήσα, v. n. [ἀπειθ-ής, "disobedient"] 1. *To be disobedient*.—2. With Dat.: *To be disobedient to, to disobey*.

**ἀ-πειθής**, ές, adj. [ἀ, "not"; πειθ-ομαι (pass. of πειθ-ω, "to persuade"), "to be persuaded"; hence, "to obey"] ("Not obeying;" hence) *Disobedient*.—As Subst.: ἀπειθεῖς, ὧν, m. plur. *Disobedient persons, those who are disobedient*.

**ἀπ-εκδέχομαι**, v. mid. [ἀπ-ό, in "strengthening" force; ἐκδέχομαι, "to await"] *To await, to wait for*.

**Ἀπελλής**, οὔ, m. *Apelles*; a man's name; xvi. 10.

**ἀπ-έναντι**, adv. [ἀπ-ό, in "strengthening" force; ἐναντι, "opposite"] With Gen.:

*Opposite to, over against, before*.

**ἀπ-έρχομαι**, f. ἀπ-ελεύσομαι, p. ἀπ-ελήλυθα, v. mid. [ἀπ-ό, "away"; ἔρχομαι, "to come, to go"] 1. *To go away, depart*.—2. *To betake one's self, set out, go, or come to, etc.*, some person or place.

**ἀπιστ-έω** -ω, (f. ἀπιστ-ήσω, p. ἠπίστ-ηκα), 1. aor. ἠπίστ-ησα, v. n. [ἀπιστ-ος, "unbelieving"] ("To be ἀπιστος"; hence) *Not to believe, to disbelieve*.

**ἀπιστ-ία**, ἰας, f. [ἀπιστ-ος, "unbelieving"] ("The quality of the ἀπιστος"; hence) *Unbelief*.

**ἀπλό-της**, τητος, f. [ἀπλό-ος, "simple"] ("The quality of the ἀπλός"; hence) *Simplicity, singleness of mind, freedom from any sinister view or design*.

**ἀπό** (before a soft vowel ἀπ'; but ἀπὸ Ἰακώβ, xi. 26; before an aspirated vowel ἀφ'; but ἀπὸ Ἰερουσαλήμ, xv. 19), prep. gov. gen.: 1. *From*, in the fullest meaning of the word.—2. *In time: a. From* a commencing point, *since*.—b. *After* an interval of.—3. *By*.—4. To form an adverbial expression: ἀπὸ μέρους, *In part, partly* [akin to Sans. *apa*, "away from"].

**ἀπο-βολ-ή**, ἡς, f. [for ἀπο-βάλλ-ή; fr. ἀποβάλλω, "to cast

away," through verbal root ἀποβαλ (= ἀπό; βαλ, root of βάλλω) *A casting away*; —at xi. 15 in figurative force.

ἀπο-δίδωμι, f. ἀπο-δώσω, 2. aor. ἀπ-έδων, v. a. [ἀπό, "back again"; δίδωμι, "to give"] ("To give back again"; hence) *To pay, render*.

ἀπο-θνήσκω, f. ἀπο-θανοῦμαι, 2. aor. ἀπ-έθανον, v. n. [ἀπό, in "strengthening" force; θνήσκω, "to die"] 1. *To die*.—2. In 2. aor.: *To have died*, i. e. *to be dead*, whether actually or figuratively.

ἀποθώμεθα, 1. pers. plur. 2. aor. subj. mid. of ἀποτίθημι; —at xiii. 12 used as Subjunctivus Hortativus.

ἀπο-καλύπτω, (f. ἀπο-καλύψω, late perf. ἀπο-κεκάλυφα), 1. aor. ἀπ-εκάλυψα, v. a. [ἀπό, negative = English "un"; καλύπτω, "to cover"] ("To uncover"; hence) *To disclose, reveal, make known*.—Pass.: ἀπο-καλύπτομαι, p. ἀπο-κεκάλυμμαι, 1. aor. ἀπ-εκαλύφθην, 1. fut. ἀπο-καλυφθήσομαι.

ἀποκαλύψει, εως, f. [for ἀποκαλύπτ-σις; fr. ἀποκαλύπτω, "to uncover"] ("An uncovering"; hence, as an effect) *Revelation, manifestation*.

ἀπο-κάρᾶδοκ-ία, ias, f. [ἀπό, in "strengthening" force; κάρᾶδοκ-έω, "to expect with (outstretched) head";

hence, "to watch eagerly or anxiously"] *A watching eagerly or anxiously; eager, or earnest, expectation*.

ἀπο-κτείνω, f. ἀπο-κτενῶ, (p. ἀπ-έκτονα), 1. aor. ἀπ-έκτεινα, v. a. [ἀπό, in "strengthening" force; κτείνω, "to kill," etc.] *To kill, put to death, etc*, whether actually or figuratively.

ἀπο-λαμβάνω, f. ἀπο-λήψομαι, (p. ἀπ-είληφα), 2. aor. ἀπ-έλαβον, v. a. [ἀπό; λαμβάνω, "to take"] 1. [ἀπό, "from"] ("To take, or receive, from" another as pay, etc.; hence) *To receive as one's due*.—2. [ἀπό, "back"] *To take or receive back*.

ἀπο-όλλυμι, f. ἀπ-ολέσω, (p. ἀπ-ολώλεκα), 1. aor. ἀπ-ώλεσα, v. a. [ἀπό, in "intensive" force; ὀλλυμι, "to destroy"] 1. Act.: *To destroy utterly or entirely*.—2. Mid.: ἀπ-όλλυμαι, f. ἀπ-ολοῦμαι, 2. aor. ἀπ-ωλόμην, ("To destroy one's self utterly"; hence) *Of persons or things: To perish*.

ἀπο-λογίζομαι -οῦμαι, (f. ἀπο-λογήσομαι), 1. aor. ἀπ-ελογισάμην, 1. aor. pass. in mid. force ἀπ-ελογίσθην, v. mid. [ἀπό, "away from"; λόγ-ος, "a word"] ("To get one's self away from" a difficulty, danger, etc., "by words"; "to talk one's self away from a difficulty"; hence) *To defend*

one's self by speaking, to say in defence, to make one's defence.

**ἀπολύτρω-σις**, *σεως*, f. [lengthened fr. ἀπολύτρο-σις; fr. ἀπολυτρόω, "to ransom"] ("A ransoming"; hence) *Redemption*.

**ἀπο-στέλλω**, f. ἀπο-στελῶ, p. ἀπ-έσταλκα, 1. aor. ἀπ-έστειλα [ἀπό, "from"; στέλλω, "to send"] ("To send from" a person or place; hence) *To send forth*, on a mission, etc. — Pass.: ἀπο-στέλλομαι, p. ἀπ-έσταλμαι, 2. aor. ἀπ-εστάλην.

**ἀποστολ-ή**, *ῆς*, f. [for ἀπο-στελ-ή; fr. ἀποστέλλω, "to send forth," through verbal root ἀποστέλ (i. e. ἀπό; στέλ, root of στέλλω)] (In pass. force, "A being sent forth"; hence) *Apostleship*.

**ἀπόστολ-ος**, *ου*, m. [for ἀπόστολ-ος; fr. ἀποστέλλω, "to send forth"] ("One sent forth"; hence) *An apostle*.

**ἀπο-στρέφω**, f. ἀπο-στρέψω, 1. aor. ἀπ-έστρεψα, v. a. [ἀπό, "away from"; στρέφω, "to turn"] *To turn away from*; — at xi. 26 strengthened by follg. ἀπό.

**ἀπο-στυγέω** -στυγῶ, (f. ἀπο-στυξέω, 1. aor. ἀπ-εστυγησα and ἀπ-έστυξα, p., with pres. force, ἀπ-εστυγηκα), v. a. [ἀπό, in "strengthening" force; στυγέω, "to hate"] *To hate*

deeply or violently; to abhor, loathe, etc.

(ἀπο-τίθημι, f. ἀπο-θήσω, v. a. [ἀπό, "away"; τίθημι, "to put"] 1. *To put away*. — 2.) Mid.: (ἀπο-τίθεμαι), 2. aor. ἀπ-εθέμην, *To put away* for one's self or as one's own act; *to lay aside*.

**ἀπο-τολμάω** -τολμῶ, (f. ἀπο-τολμήσω), v. n. [ἀπό, in "strengthening" force; τολμάω, "to be daring or bold"] *To be very daring or bold*.

**ἀποτομ-ία**, *ίας*, f. [ἀπότομος, "cutting off"; hence, "severe"] ("The quality of the ἀπότομος"; hence) *Severity*.

(ἀπ-ωθέω -ωθῶ, f. ἀπ-ωθήσω, 1. aor. ἀπ-ώθησα, v. a. [ἀπ-ό, "away"; ώθέω, "to thrust"] 1. *To thrust away*. — 2.) Mid.: (ἀπ-ωθέομαι -οῦμαι), 1. aor. ἀπ-ωσάμην, *To thrust away* from one's self, etc.; *to cast off, reject*.

**ἀπόλ-εια**, *είας*, f. [strengthened fr. ἀπόλ-εια; fr. ἀπόλλυμι, "to destroy"] *Destruction*.

**ἀπωσάμην**, 1. aor. ind. mid. of ἀπωθέω.

1. ἀρά, *ᾶς*, f. *Curse, cursing*.  
2. ἄρα, adv. In inferential force: *Then, so then, therefore*.

**ἀρέσκω**, f. ἀρέσω, (p. ἀρήρεκα), 1. aor. ἤρεσα, v. n. With Dat.: *To please*.



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truce"] *Not having, or keeping, a truce; admitting no truce, implacable, etc.*—As Subst.: *ἄσπονδος, ου, m. An implacable person.*

*ἄ-στοργ-ος, ου, adj.* [*ἄ, "negative"; στοργ-ή, "natural affection" between parents and children*] *Without, or devoid of, natural affection.*—As Subst.: *ἄστοργος, ου, m. One without, or devoid of, natural affection.*

*Ἀσύγκριτος, ου, m.* [*ἄ-σύνκριτος, "not to be compared, incomparable"*] (*"Incomparable One"*) *Asynchronus; a man's name; xvi. 14.*

*ἄ-σύνετος, σύνετον, adj.* [*ἄ, "negative"; συνετός, "understanding, intelligent"*] (*"Not συνετός"; hence*) *Without, or devoid of, understanding; unwise, ignorant, foolish.*—As Subst.: *ἄσύνετος, ου, m. A person without, or devoid of, understanding.*

*ἄ-σύνθε-τος, τον, adj.* [*ἄ, "negative"; συντίθημι, (in mid.) "to covenant," through verbal root συνθε (= σύν; θε, a root of τίθημι)*] (*"Not covenanting"; hence*) *Not bound by a covenant, covenant-breaking.*—As Subst.: *ἄσύνθετος, ου, m. A covenant-breaker.*

*ἄσχημο-σῆνη, σῆνης, f.* [for *ἄσχημον-σῆνη*; fr. *ἄσχημων, ἄσχημον-ος, "unseemly"*]

(*"The quality, or state, of the ἄσχημων"; hence, "unseemliness"; hence*) *That which is unseemly; an unseemly act, shameful conduct or behaviour.*

*ἄτιμ-ᾶω, (f. ἀτιμάσω, p. ἡτιμάκα), 1. aor. ἡτιμάσα, v. n. [ἄτιμ-ος, "dishonoured"]* (*"To make ἄτιμος"; hence*) *1. To dishonour.—2. Mid.: ἀτιμ-ᾶζομαι, To dishonour by one's own especial act.*

*ἄτιμ-ία, ἰας, f.* [*ἄτιμ-ος, "dishonourable"*] (*"The quality of the ἄτιμος"; hence*) *Dishonour, vileness;—at i. 26 πᾶθῃ ἀτιμίας = πᾶθῃ ἄτιμα.*

*αὐ-τός, τή, τό, pron. adj.:* *1. Self, very.*—As Subst.: *Of all persons: αὐτός, οὐ, m. I myself, you yourself, he himself, etc.—2. With article prefixed, in all genders and cases: The same.*—As Subst.: *τὸ αὐτό, the same thing.—3. As simple pron. of 3rd person: He, she, it, they, etc. [akin to a pron. αυ, preserved in the Zend language].*

*1. αὐτοῦ, masc. and neut. gen. sing. of αὐτός.*

*2. αὐτοῦ, ἦς, οὔ; see ἐαυτοῦ.*

*ἄφ-αιρέω -αιρῶ, f. ἀφ-αίρήσω, (p. ἀφ-ήρηκα), 2. aor. ἀφ-εἶλον, v. a. [ἀφ' (see ἀπό), "away"; αἰρέω, "to take"]*

*1. To take away.—2. Mid.: ἀφ-αιρέομαι -αιρουμαι, (f. ἀφ-αιρήσομαι and ἀφ-ελούμαι), 2.*

ἀριθμός, οὐ, m. *Number.*

Ἀριστό-βουλ-ος, ου, m. [ἄριστος, (uncontr. gen.) ἀρίστο-ος, "best"; βουλ-ή, "counsel"] ("Best-counsel," or "Best in counsel") *Aristobulus*; a man's name; xvi. 10.

ἄρρην (ἄρσην), εν, adj. *Male, of the male sex.*—As Subst.: ἄρρην (ἄρσην), ενος, m. *One of the male sex, a man*; i. 27.

ἄρσην, εν; see ἄρρην.

ἄρχ-ή, ῆς, f. [ἄρχ-ω, in force of "to rule"] ("A ruling"; hence) *Rulers, authorities*;—at viii. 38 *Principalities* in English Version, denoting the higher orders, or rulers, among spirits.

ἄρχω, (f. ἄρξω, p. ἡρχα), v. a. ("To be first"; hence) *In power, etc.*: With Gen.: *To rule, govern, command* [prob. akin to Sans. root ABH, in force of "to be able"].

ἄρχ-ων, οντος, m. [ἄρχ-ων, "ruling"; P. pres. of ἄρχ-ω, "to rule," used as subst.] ("One ruling"; hence) *A ruler, chief, etc.*

ἀσεβ-εια, ειας, f. [ἀσεβ-ής, "impious"] ("The quality of the ἀσεβής"; hence) *Impiety, ungodliness.*

ἀ-σεβ-ής, ές, adj. [ἀ, "negative"; σεβ-ομαι, "to worship"] ("Not worshipping"; hence) *Impious, ungodly.*—

As Subst.: ἀσεβής, έος ους, m. *An impious, or ungodly, person*:—ὁ ἀσεβής, *the ungodly man*, i. e. every ungodly man; see l. δ, no. 1, c.

ἀσελγ-εια, ειας, f. [ἀσελγ-ής, "licentious, wanton"] ("The quality of the ἀσελγ-ής"; hence) *Licentiousness, wantonness, lasciviousness.*

ἀσθεν-εια, ειας, f. [ἀσθεν-ής, "weak"] ("The state, or condition, of the ἀσθενής"; hence) *Weakness, want of strength, feebleness.*

ἀσθεν-έω -ῶ, 1. aor. ἡσθέν-ησα, v. n. [id.] 1. *To be weak, feeble, or infirm.*—2. *To be weakly, sick, ill, etc.*

ἀσθένη-μα, μάτος, n. [for ἀσθένη-μα; fr. ἀσθενέ-ω, "to be weak"] ("That which is weak"; hence) *Weakness, infirmity*, in regard to spiritual things, etc.; xv. 1.

ἀ-σθεν-ής, ές, adj. [ἀ, "not"; σθέν-ος, "strength"] ("Without σθένος"; hence) *Weak* in regard to spiritual things, etc.; v. 6.

Ἀσία, ας, f. *Asia (Minor)*; xvi. 5.

ἀσπάζομαι, (f. ἀσπάζομαι), 1. aor. ἡσπασάμην, v. n. *To salute by words.*

ἀσπίς, ιδος, f. *An asp; the Egyptian cobra.*

ἀ-σπονδ-ος, ον, adj. [ἀ, "negative"; σπονδ-ή, "a drink-offering"; hence, "a

truce"] *Not having, or keeping, a truce; admitting no truce, implacable, etc.*—As Subst.: ἀσπονδος, ον, m. *An implacable person.*

ἄ-στοργ-ος, ον, adj. [ἀ, "negative"; στοργ-ή, "natural affection" between parents and children] *Without, or devoid of, natural affection.*—As Subst.: ἀστοργος, ον, m. *One without, or devoid of, natural affection.*

Ἀσύγκριτος, ον, m. [ἀ-σύγκριτος, "not to be compared, incomparable"] ("Incomparable One") *Asyncritus; a man's name; xvi. 14.*

ἀ-σύνετος, σύνετον, adj. [ἀ, "negative"; συνετός, "understanding, intelligent"] ("Not συνετός"; hence) *Without, or devoid of, understanding; unwise, ignorant, foolish.*—As Subst.: ἀσύνετος, ον, m. *A person without, or devoid of, understanding.*

ἀ-σύνθε-τος, τον, adj. [ἀ, "negative"; συντίθημι, (in mid.) "to covenant," through verbal root συνθε (= σύν; θε, a root of τίθημι)] ("Not covenanting"; hence) *Not bound by a covenant, covenant-breaking.*—As Subst.: ἀσύνθετος, ον, m. *A covenant-breaker.*

δοχημο-σύνη, σύνης, f. [for δοχημον-σύνη; fr. δοχήμων, δοχήμενος, "unseemly"]

("The quality, or state, of the δοχήμων"; hence, "unseemliness"; hence) *That which is unseemly; an unseemly act, shameful conduct or behaviour.*

ἀτίμ-άζω, (f. ἀτίμασα, p. ἡτίμακα), 1. aor. ἡτίμασα, v. n. [ἀτίμ-ος, "dishonoured"] ("To make ἀτίμος"; hence) 1. *To dishonour.*—2. Mid.: ἀτίμ-αίνομαι, *To dishonour by one's own especial act.*

ἀτίμ-ια, ιας, f. [ἀτίμ-ος, "dishonourable"] ("The quality of the ἀτίμος"; hence) *Dishonour, vileness;—at i. 26 πάθη ἀτιμίας = πάθη ἀτίμα.*

αὐ-τός, τή, τό, pron. adj.: 1. *Self, very.*—As Subst.: Of all persons: αὐτός, οὔ, m. *I myself, you yourself, he himself, etc.*—2. With article prefixed, in all genders and cases: *The same.*—As Subst.: τὸ αὐτό, *the same thing.*—3. As simple pron. of 3rd person: *He, she, it, they, etc.* [akin to a pron. αυ, preserved in the Zend language].

1. αὐτοῦ, masc. and neut. gen. sing. of αὐτός.

2. αὐτοῦ, ἦς, οὔ; see εαυτοῦ.

ἀφ-αίρέω -αίρω, f. ἀφ-αίρήσω, (p. ἀφ-ήρηκα), 2. aor. ἀφ-είλον, v. a. [ἀφ' (see ἀπό), "away"; αἰρέω, "to take"]

1. *To take away.*—2. Mid.: ἀφ-αίρέομαι -αιρούμαι, (f. ἀφ-αίρησομαι and ἀφ-ελούμαι), 2.

aor. ἀφ-ειλόμην, *To take away* by one's own especial act.

ἀφείλε, εἶσα, ἐν, P. 2. aor. of ἀφίημι.

ἀφείλωμαι, 2. aor. subj. mid. of ἀφαιρέω.

ἀφθαρ-σία, σίας, f. [for ἀφθαρτ-σία; fr. ἀφθαρτ-ος, "immortal"] ("The quality of the ἀφθαρτος"; hence) *Immortality*.

ἀ-φθαρτος, φθαρτον, adj. [ἀ, "negative"; φθαρτός, "corruptible, perishable"] 1. *Not corruptible, imperishable*.—2. *Immortal*.

ἀφ-ίημι, f. ἀφ-ήσω, (p. ἀφ-εἶκα), 1. aor. ἀφ-ήκα, 2. aor. ἀφ-ῆν, v. a. [ἀφ' (see ἀπό), "from, away"; ίημι, "to send"] ("To send from" one; "to send away"; hence) 1. *To forgive, remit, pardon, etc., sin, an injury, etc.*—2. *To pass by, give up, leave, etc.*—Pass.: ἀφίεμαι, p. ἀφ-εἶμαι, 1. aor. (ἀφείθην and ἀφείθην, 1. fut. ἀφειθήσομαι.

(ἀφ-ικνέομαι -ικνούμαι, f. ἀφ-ίξομαι, p. ἀφ-ίγμαι), 2. aor. ἀφ-ικόμην, v. mid. [ἀφ' (see ἀπό), denoting "complete-ness"; ικνέομαι, "to come"] ("To come quite" to a place; hence) *Folld. by eis and Acc.: To reach unto*.

ἀφικόμην, 2. aor. ind. of ἀφικνέομαι.

ἀφ-ορίζω, f. (ἀφ-ορίσω and ἀφ-ορίω, 1. aor. ἀφ-ώρισα, v. a.

[ἀφ' (see ἀπό), "from"; ορίζω, "to bound"; hence, "to divide as a boundary"; hence) *To separate, set apart*.—Pass.: (ἀφ-ορίζομαι), p. ἀφ-ώρισμαι, 1. aor. ἀφ-ωρίσθην.

ἀφορ-μή, μῆς, f. [ἀφορμ-άω, in pass., "to start forth"] ("A starting forth"; hence, "a starting-point"; hence) *Occasion, opportunity, etc.*

ἀ-φρων, ον, adj. [for ἀ-φρεν; fr. ἀ, "not"; φρῆν, φρεν-ός, "mind"] ("Not having φρῆν"; hence) *Foolish, infatuated, senseless*.—As Subst.: ἀφρων, ονος, m. *A foolish, etc., person; a fool*.

Ἀχαΐα, ας, f. *Achaia*; originally the name of the land of the Achæans in the Peloponnesus; but under the Romans it denoted that province which comprised the whole of the Peloponnesus and all N. Greece as far as, but not inclusive of, Thessaly; see *Μακεδονία*.

(ἀχρεϊ-όω -ῶ, p. ἡχρεϊ-ώκα, v. a. [ἀχρεϊ-ός, "useless"; hence, "unprofitable, good for nothing"] 1. *To make unprofitable or good for nothing*.—2.) Pass.: 1. aor. ἡχρεϊ-ώθην, *To be made, or to become, unprofitable, etc.*;—at iii. 12 the Ap. is quoting fr. Ps. xiv. 3, and ἡχρειώθησαν represents a Hebrew word which signifies "have become

foul, or corrupt," in a moral sense.

ἄχρι (ἄχρῑς), adv. of time : With Gen. : *Until, up to.*

\*Βάαλ, f. indecl. ("Lord, Possessor") *Baal*; a Phœnician deity.—N.B. Βάαλ is usually masculine; at xi. 4 the fem. art. is prefixed to it. Either, therefore, τῇ Βάαλ is elliptical for τῇ εἰκόνι Βάαλ, *the image of Baal*; or, else, because the idol itself, being in image of a "beeve," was sometimes represented as a female. At Tobit i. 5 we read that the revolting tribes of Israel sacrificed τῇ Βάαλ τῇ δαμόλει (in the Septuagint), *to Baal the heifer.*

βάθ-ος, εος οὐς, n. [βαθ-ύς, "deep"] ("The state, etc., of the βαθύς"; hence) *Depth*, whether actual or figurative.

βαπτ-ίζω, f. βαπτίω, p. βεβάπτικα, 1. aor. ἐβάπτισα, v. a. [akin to βάπτ-ω, "to dip"] ("To dip in water"; hence) *To baptize* a person.

—Pass. : βαπτ-ίζομαι, p. βεβάπτισμαι, 1. aor. ἐβαπτίσθην, 1. f. βαπτισθήσομαι.

βάπτισ-μα, μάτος, n. [for βάπτιδ-μα; fr. βαπτίζω (= βαπτίδ-σω), "to baptize"] ("The baptizing thing"; hence) *Baptism.*

βάρβαρος, ου, m. *A barbar-*

*ian*; i. e. one not of the Greek race.

βᾶσιλε-ία (quadrisyll.), 1as, f. [βασιλε-ύω (quadrisyll.), "to be a king, to reign"] ("A reigning"; hence) *A kingdom.*

βᾶσιλ-εύω, f. βᾶσιλεύσω, 1. aor. ἐβᾶσιλευσα, v. n. [βασιλε-ύς, "a king"] ("To be a βασιλεύς"; hence) *To rule, reign* :—in Rom. only in figurative force.

βαστάζω, f. βαστάσω, 1. aor. ἐβάστασα, v. a. *To carry, bear.*

βδελύσσομαι (βδελύττομαι, f. βδελύξομαι, 1. aor. ἐβδελύξαμην), v. mid. With Acc. of thing : *To feel a loathing at; to loathe, abhor, detest.*

βέβαιος, α, ου, adj. *Firm, sure.*

βεβαι-όω -ῶ, f. βεβαιώσω, v. a. [βέβαι-ος, "firm"] ("To make βέβαιος"; hence) *To confirm, establish.*

\*Βενιαμίν, m. indecl. ("Son of right hand," i. e. of good luck) *Benjamin*; the youngest son of the patriarch Jacob; see Gen. xxxv. 18.

βῆ-μα, μάτος, n. [βαίνω, in force of "to mount," through root βη] ("That which is mounted"; hence) *Of a judge, etc. : A tribunal, judgment-seat.*

βλασφήμ-έω -ῶ, (f. βλασφημήσω, p. βεβλασφήμηκα), 1. aor. ἐβλασφήμησα, v. n. [βλάσφημ-ος, "speaking pro-

fanelly"] 1. *To speak profanely or blasphemously; to blaspheme.*—2. Pass.: βλασφημέομαι-οὔμαι, 1. fut. βλασφημηθήσομαι; a. *To be blasphemed*; ii. 24.—b. *To be evil spoken of*; xiv. 16.—c. *To be slanderously reported*; iii. 8.

βλέπω, (f. βλέψω, p. βλέψα), v. a. and n.: 1. Act.: *To see or behold an object.*—2. Neut.: *To possess the faculty of sight, to see, whether physically or spiritually.*—Pass.: βλέπομαι. (p. βλέπεμαι, 1. aor. ἐβλέπην).

βούλημα, ἡμάτος, n. [βούλωμαι, in force of "to will"] ("That which is willed"; hence) *Will, purpose, intention, design.*

βρῶμα, μᾶτος, n. [βρω, root of βι-βρώ-σκω, "to eat"] ("That which is eaten"; hence) *Food.*

βρῶσις, σews, f. [id.] ("An eating"; hence) *Meat, food.*

Γάιος, ου, m. [γάιος, Doric for γήιος, "of, or belonging to, earth"] *Gaius*; the name of a Christian of Corinth; see xvi. 3.

γάρ (usually the second word in a clause, but sometimes found in the third place), conj. *For.*

γε, enclitic particle: *At least, indeed, at any rate*

[prob. akin to Sans. *gha* or *ghá*, an old pronominal base].

γέμω (only found in pres. and imperf.), v. n. With Gen.: *To be full of, to be filled with.*

γεν-ν-άω -ῶ, f. γεννήσω, p. γεγέννηκα, 1. aor. ἐγέννησα, v. a. [root γεν (see γίνομαι) with ν doubled] ("To cause to be born"; hence) 1. Act.: a. Of a father: *To engender, beget.*—b. Of a mother: *To bear, bring forth.*—2. Pass.: γεν-ν-άομαι -ῶμαι, p. γεγέννημαι, 1. aor. ἐγεννήθην: Of a child: *To be born.*

γεννηθείς, εἶσα, ἐν, P. 1. aor. pass. of γεννάω;—at ix. 11 supply τῶν τέκνων or τῶν υἱῶν with γεννηθέντων.

γῆ, γῆς, f. *Earth*, as opp. to "heaven"; *the world.*

γίνομαι, γίγνομαι, f. γενήσομαι, p. γέγονα, 2. aor. ἐγενόμην; also in pass. forms, p. γεγένημαι, 1. aor. ἐγενήθην, (1. fut. γενηθήσομαι), v. mid. ("To come into being"; hence) 1. *To be born.*—2. *To be made, formed, or created.*—3. *To happen, come to pass, take place, occur.*—4. With predicate: *To be, become, or be made something.*—5. Like εἶμι, *To be*: a. With Dat. of person: *To be for, i. e. to belong to*;—at vii. 3 equivalent to *to be married to.*—b. With eis and Acc.: *To be for, i. e. to*

*be made, or become*, that which is denoted by *εἰς* and its Acc.; xi. 9.—c. As an expression deprecating evil: *μὴ γένοιτο, May it not be! God forbid!*

—N.B. In the Gr. Test. *γίνομαι* is never used with a follg. part. in the place of a finite word: *εἰμί* alone is thus employed; see *εἰμί* [reduplicated, and changed, from root *γεν*, akin to Sans. root *JAN*, in intransitive force, “to be born”; also, “to become, take place”].

*γί-νώ-σκω, γι-γνώ-σκω*, f. (*γνώσκω*), *γνώσσομαι*, p. *ἐγνώκα*, 2. aor. *ἐγνων*, (imperat. *γνῶθι*, subj. *γνῶ, γνῶς, γνῶ*, opt. *γνοιήν*, inf. *γνῶναι*, part. *γνούς*), v. a.: 1. *To perceive, mark, observe, understand, learn*.—2. In past tenses: (“To have perceived,” etc.; hence) *To know* [root *γνω*, akin to Sans. root *ज्ञ*, “to know”; cf. Lat. *no-sco* (old form *gno-sco*), Eng. “know”].

*γλῶσσα, ἡς*, f. *A tongue* of a person, etc.

*γνούς, γνοῦσα, γνόν*, P. 2. aor. of *γινώσκω*.

*γνω-ρ-ῖω*, f. *γνωρίω* (Attic, *γνωρίω*, p. *ἐγνώρικα*), 1. aor. *ἐγνώρισα*, v. a. *To make known; to reveal, declare*.—Pass.: *γνω-ρ-ῖομαι*, (p. *ἐγνώρισμαι*), 1. aor. *ἐγνώρισθην*, (1. fut. *γνωρισθήσομαι*) [root *γνω*; see *γινώσκω*].

*γνώ-σις, σεως*, f. [*γνω*, root

of *γινώσκω*, “to know”; see *γινώσκω*] (“A knowing”; hence) *Knowledge*.

*γνω-στός, στή, στόν*, adj. [id.] *Known* to a person.—As Subst.: *γνωστόν, οὗ*, n. With art.: *That which is known, the knowledge*;—at i. 19 with Objective Gen.

\**Γόμορρα, ων*, n. plur. (prob. “Submersion”) *Gomorra*; one of the cities of the plain destroyed for their wickedness, and on the site of which is the Dead Sea; see Gen. xix. 24 sqq.

*γον-εύς, έως*, m. [*γον-άω* (= *γεννάω*), “to beget”] (“A begetter”; hence, “a father;” hence) Plur.: *Parents*.

*γόνυ, άτος* (Dat. Plur. *γόνυασι*), n. *A knee*:—*γόνυ κάμπτειν*, to bend the knee in token of homage [akin to Sans. *jānu*, “a knee”].

*γράμ-μα, μάτος*, n. [for *γράφ-μα*; fr. *γράφ-ω*, “to write”] (“That which is written”; hence, “a letter” of the alphabet; hence) *The letter* as opposed to the “spirit or intention” of what is written.

*γραφ-τός, τή, τόν*, adj. [for *γραφ-τός*; fr. *γράφ-ω*, “to write”] *Written*.

*γράφ-ή, ἡς*, f. [*γράφ-ω*, “to write”] (“That which is written”; hence) Sing. and Plur.: *The Scripture* or



*Scriptures*; i.e. the inspired writings.

γράφω, f. γράψω, p. γέγραφα, 1. aor. ἔγραψα, v. a.: 1. *To write*.—2. Impers. perf. ind. pass.: γέγραπται, *It is written*.—Pass.: γράφομαι, p. γέγραμμαι, (1. aor. ἐγράφη), 2. aor. ἐγράφη.

γυμνό-της, τῆτος, f. [γυμνός, (uncontr. gen.) γύμνο-ος, "naked"] ("The state, or condition, of the γυμνός"; hence) *Nakedness*.

γυν-ή, αἰκός, f. ("She who brings forth"; hence) 1. *A woman*.—2. *A wife* [akin to Sans. root JAN, in transitive force, "to bring forth"].

\*Δαβὶδ, m. indecl. ("Beloved") *David*; king of the Jewish nation, the son of Jesse, and ancestor of Christ.

δέ, conj.: 1. *And, also*.—2. *But*; see μέν.

δέ-ησις, ἡσέως, f. [δέ-ομαι, "to beg" something of a person] ("A begging"; hence) *Entreaty, supplication, request, prayer*.

δεῖ, imperf. δεῖ, subj. δέη, (opt. δέοι), inf. δεῖν, part. δέων, (f. δέησει, 1. aor. ἐδέησε), v. n. impers. [formed partly fr. δέω, "to bind"; partly from δέω, "to need"] *It is binding or necessary; it is needful*.

δεξ-ίος, ἰδ, ἰόν, adj. *Right*, as opposed to "left."—As

Subst.: δεξιά, ἄς, f. *The right hand* [akin to Sans. daksha, "right"].

δέομαι, (f. δεήσομαι, p. δεδέημαι), 1. aor. ἐδέηθην, v. mid. *To make entreaty or supplication; to pray*.

δεῦρο, adv.: 1. *Hither*.—2. In time: *Hitherto, up to this time, until now*:—ἕχρι τοῦ δεῦρο, *up to this present time*, i. 13.

δέ-ω, f. δήσω, (p. δέδεκα), 1. aor. ἔδησα, v. a. *To bind, tie*.—Pass.: p. δέδεμαι, 1. aor. ἐδέθην, (1. f. δεθήσομαι) [probably akin to Sans. root DĀ, "to bind"].

διὰ, prep. gov. gen. and acc.: 1. With Gen.: a. Locally: *Through*.—b. Of time: *After, after an interval of*.—c. *On account of, for the sake of, for*.—d. *Through, by means of, by*.—2. With Acc.: a. *Through, in consequence of, owing to*.—b. *On account of, for the sake of, for*.—c. *Because of, by reason of* [akin to Sans. dva, "two"].

δι-αγγέλλω, (f. δι-αγγεῖλω, 1. aor. δι-ήγγειλα), v. a. [διά, in "strengthening" force; ἀγγέλλω, "to carry a message about"] ("To carry a message thoroughly about" something; hence) *To proclaim, or preach, far and wide*.—Pass.: 2. aor. δι-ηγγέλην.

διὰθῆ-κη, κῆς, f. [διὰτῆς, f.

in mid. force of "to arrange, or settle, mutually"; through verbal root *διαθη* (= *διδ*; *θη*, root of *τι-θη-μι*) ("That which is arranged, or settled, mutually," i. e. between two parties; hence) *A covenant, compact, agreement.*

*διάκον-έω -ῶ*, f. *διακονήσω*, (p. *δεδικονήκα*), 1. aor. *διακόνησα*, v. n. [*διάκον-ος*, "a servant"] ("To be a *διάκονος*"; hence) With Dat. of pers.: *To minister unto; to wait, or attend, on; to do service to.*

*διάκον-ία, -ίας*, f. [*διάκον-έω*, "to minister"] *A ministering, ministry*;—at xii. 7 in the Church;—at xi. 13; xv. 31 in the Apostolic office.

*διάκονος, -ου*, m. *A servant, attendant, minister.*

*δια-κρίνω*, (f. *δια-κρίνω*), 1. aor. *δι-έκρινα*, v. a. [*διδ*, "between"; *κρίνω*, "to judge"] ("To judge between"; hence) 1. Act.: *To distinguish, to discern.*—2. Mid.: *δια-κρίνομαι*, 1. aor. pass. in mid. force, *διεκρίθην*: With accessory notion of hesitation: *To hesitate, doubt, etc.*, in forming a decision, etc.

*διάκρι-σις, -σεως*, f. [*διακρίνω*, in force of "to decide"; also, in mid., "to doubt"; through verbal root *διακρι* (= *διδ*; *κρι*, root of *κρίνω*)] 1. With Gen.: *A decision of or about something.*—2. *Doubt, hesita-*

*tion.*—N.B. Great differences of opinion prevail respecting *διακρίσεις* (*διαλογισμῶν*) at xiv. 1. The meanings given above have, each, their respective advocates and supporters. The English Version has for the two Greek substantives "doubtful disputations," thus favouring no. 2; see *διαλογισμός*.

*διᾱλογισ-μός, -μου*, m. [for *διᾱλογιδ-μός*; fr. *διαλογίζομαι* (= *διαλογιδ-σομαι*), "to reason"] ("A reasoning or turning over" in the mind, etc.; hence) *A thought, etc.*;—at xiv. 1 *εἰς διακρίσεις διᾱλογισμῶν* is either *to decisions of another's thoughts*, i. e. "without presuming to judge his private thoughts"; or, else, *to doubts, or hesitations, of thoughts on the part of another*, i. e. "thoughts whence would arise doubt, hesitation, or scruples of conscience"; see *διακρίσις*.

*διᾱ-παντός*, adj. [*διδ*, "through"; *παντός*, gen. of *πᾶς*, "all"] ("Through all"; hence) Of time: *Continually, ever, at all times, always.*

(*διᾱ-πορεύω*, v. a. [*διδ*, "across, through"; *πορεύω*, "to make to go, to convey"] 1. Act.: *To convey across, transport over.*—2.) Mid.: *διᾱ-πορεύομαι*, (f. *διαπορεύσομαι*, 1. aor. pass. in mid. force, *δι-*

επορεύθην) ("To make one's self to go through"; hence) a. *To pass by, pass along.*—b. *To pass through.*

διαστολ-ή, ἡς, f. [διαστέλλω, in force of "to distinguish"] ("A distinguishing"; hence) *Distinction, difference.*

διατάγ-ή, ἡς, f. [διατάσσω, in force of "to ordain, arrange," through verbal root διαταγ (= δια; ταγ, root of τάσσω)] ("An ordaining or arranging"; hence) *Ordering, order, ordinance, etc.*

διὰ-τί, adv. [διδ, "on account of"; τί (neut. acc. sing. of τίς, "who, what"), "what"] ("On account of what"; i. e.) *Why, wherefore.*

διὰ-φέρω, (f. δι-οίσω and δι-οίσομαι), 2. aor. δι-ήνεγκον, v. n. [διδ, "apart"; φέρω, "to bear or carry"] ("To bear, or carry, apart"; hence, in neut. force, "to bear, etc., one's self, or be, apart" from some other object; hence, to "differ" from; hence) In good sense: Alone: *To surpass; to be superior or more excellent; τὰ διαφέροντα*, ii. 18.

διαφέρ-ος, ον, adj. [for διαφέρ-ος; fr. διαφέρ-ω, "to differ"] *Differing, different.*

διδασκαλ-ία, ἰας, f. διδάσκ-αλ-ος, "a teacher"] ("A thing pertaining to a διδάσκαλος"; hence) 1. Of the teacher: *A teaching, instructing.*—2. Of

the person taught: *Learning*, as conveyed by a teacher.

διδάσκ-ἄλος, ἄλου, m. [διδάσκ-ω, "to teach"] *A teacher.*

δι-δά-σκω, f. διδάξω, (p. δεδιδάχα), 1. aor. ἐδίδαξα, v. a. and n.: 1. Act.: Of personal Objects: *To teach, to give instruction to.*—2. Neut.: *To teach, to give instruction* [akin to a lost Sans. root दाच्].

δι-δάχ-ή, ἡς, f.: 1. *Teaching, instruction.*—2. *Doctrine* [id.; cf. δε-δι-δάχ-α, perf. of διδάσκω; see διδάσκω].

δι-δο-μι, f. δώσω, p. δέδωκα, 1. aor. (in ind. only) ἔδωκα, 2. aor. ἔδων, v. a. *To give*, in the fullest sense of the word.—Pass.: δι-δο-μαι, p. δέδομαι, 1. aor. ἐδόθην, 1. f. δοθήσομαι [lengthened and strengthened fr. root δο, akin to Sans. root दा, "to give"].

δι-έρχομαι, f. δι-ελεύσομαι, p. δι-ελήλυθα, 2. aor. δι-ἤλθον, v. mid. [δι-δ, "through"; ἔρχομαι, "to come or go"] *To come or go through.*

διήλθον, 2. aor. ind. of διέρχομαι.

δικαιο-κρί-σις, σίας, f. [δικαίος, (uncontr. gen.) δίκαιος, "righteous"; κρί, root of κρίνω, "to judge"] *A righteous judging or judgment.*

δικ-αιος, αία, αιον, adj. [δικ-η, "right, law"] ("Pertaining to δίκη"; hence) 1. *Just*, i. e.

acting conformably to the principles of justice.—2. *Just, upright, righteous*.—3. *Just, through faith; justified*.

δικαι-οσύνη, οσύνης, f. [δικαι-ος, "righteous"] ("The quality of the δικaios"; hence) *Righteousness*.

δικαι-ῶ -ῶ, f. δικαιῶσω, 1. aor. ἐδικάωσα, v. a. [δικαι-ος, "just"] ("To make δικaios"; hence) *To justify*; i. e. a. *To prove just, righteous, or true*; iii. 4.—b. *To declare, or make, just or righteous*;—at iii. 24 etc., of justification in this life;—at ii. 13 of final justification, or acquittal at the last day.—Pass.: δικαι-όμαι -οῦμαι, p. δεδικάωμαι, 1. aor. ἐδικαίωθην, 1. fut. δικαιωθήσομαι.

δικαίω-μα, ματος, n. [for δικαίω-μα; fr. δικαίω-ω, "to deem right, to ordain"; also, "to justify"] 1. ("That which is deemed right, or ordained"; hence) a. *An ordinance, precept, command*; ii. 26; viii. 4.—b. *A judgment, decree*:—τὸ δικαίωμα Θεοῦ, *the judgment of God*; i. e. God's threat of punishment, i. 32.—2. ("That which justifies"; hence) a. *Justification*, i. e. the being accounted just, or righteous, through Christ; v. 16.—b. *Righteousness; freedom, or exemption, from sin*; v. 18.

Romans.

δικαίω-σις, σews, f. [for δικαίω-σις; fr. δικαίω-ω, "to justify"] *A justifying; a making, or accounting, just or righteous*.

δι-ὅ, conj. [δι-ὅ, "on account of"; ὅ (nemt. of ὅς), "who, which"] ("On account of which thing"; hence) *On which account, wherefore*.

δι-ὅτι, conj. [for διὰ τοῦτο, ὅτι, "on account of this, (viz.) that"; hence] 1. *Because that, inasmuch as*.—2. *Therefore*.

δixοστα-σία, σίας, f. [for δixοστα-σία; fr. δixοστα-τέω, "to stand apart" from a person; hence, "to disagree" with one; hence] *Disagreement, dispute, division*.

διψᾶ, contr. 3. pers. sing. pres. subj. of διψάω; xii. 20.

διψ-άω -ῶ, f. διψήσω, (p. δεδιψήκα), 1. aor. ἐδιψήσα, v. n. [διψ-α, "thirst"] *To be thirsty, to thirst*.

διωγ-μός, μου, m. [for διώκ-μός; fr. διώκ-ω, "to pursue"; hence, "to persecute"] *A persecuting, persecution*.

διώκω, f. διώξω (and διώξομαι), 1. aor. ἐδίωξα, v. a. ("To pursue"; hence) 1. *To follow after, or pursue morally*.—2. *To persecute*.

δοκιμ-ᾶζω, f. δοκιμάσω, 1. aor. ἐδοκίμασα, v. a. [δόκιμος, "examined, tested"] ("To make δόκιμος"; hence) 1. *To*

F

*examine, test, prove by testing*; xii. 2.—2. *To discern, discover, prove, obtain proof of*.—3. *To sanction, approve, approve of, allow*;—at xiv. 22 ἐν ᾧ δοκιμῶσει = ἐν ἐκείνῳ, ὃ δοκιμῶσει.—4. With Inf.: *To think fit to do, etc.*; or, with preceding negative, *to refuse to do, etc.*; i. 28.

δοκ-ιμή, ἱμῆς, f. [for δεχ-ιμή; fr. δέχ-ομαι, in force of “to approve”] *An approving, approval.*

δοκ-ιμος, ἱμη, ἱμον, adj. [id.] 1. With Dat. of person: *Approved by*.—2. Foldl. by ἐν: *Approved in.*

δολι-βω -ῶ, v. n. [δολι-ος, “crafty”] *To be crafty or deceitful; to deal treacherously*;—at iii. 13 ἐδολιούσαν is put for ἐδολίουν, 3. pers. plur. imperf. ind. The word forms part of a quotation taken from the Septuagint Version of Ps. v. 10, and is in conformity with the Macedonian dialect (which prevailed at Alexandria where the Septuagint Version of the Scriptures was made) of the 3. pers. plur. imperf. of contracted verbs; e. g. ἐγεννώσαν for ἐγέννων, Gen. vi. 4; κατενοούσαν for κατενόουν, Exod. xxxiii. 8; ἡνομούσαν for ἡνόμουν, Ezek. xxxii. 10. A corresponding change is also made in the 3. pers. plur. 2. aor. ind.; e. g. ἐβροσαν

for ἐβρον, Exod. xiv. 9; ἤλθον for ἤλθον, Deut. i. 24.

δόλοϛ, ου, m. (“A bait” for fish; hence) *Craft, deceit, guile.*

δόξα, ης, f. [for δοκ-σα; fr. δοκ-έω, “to think”] (“A thinking”; hence, “a thought”; hence, as the thought which others entertain of one) 1. *Honour*.—2. *Glory.*

δοξ-αῖω, f. δοξάσω, 1. aor. ἐδόξασα, v. a. [δόξ-α, “honour, glory”] *To ascribe honour or glory to; to honour, glorify.*

δουλε-ία (trisyll.), ἱας, f. [δουλε-ύω (trisyll.), “to be a slave”] (“The being a slave”; hence) *Slavery, bondage.*

δουλ-εύω, f. δουλεύσω, p. δεδούλευκα, 1. aor. ἐδούλευσα, v. n. [δουλ-ος, “a slave”] 1. *To be a slave or servant; to serve*, whether actually or figuratively.—2. With Dat.: *To be in bondage or subjection to*, whether actually or figuratively; *to serve.*

1. δουλ-ος, ου, m. [prob. for δέ-ολ-ος; fr. δέ-ω, “to bind”; δλ-ος, “whole”] (“One wholly bound”; hence) *A bondman, slave, servant*, whether actually or figuratively.

2. δουλ-ος, η, ου, adj. [1. δουλ-ος, “a bondman, servant”] With Dat.: *Serving, subject to.*

δουλ-ῶ -ῶ, f. δουλώσω, v. a. [1. δουλ-ος, “a slave or serv-

ant"] 1. *To enslave, make a servant.*—2. Pass.: δουλόμαι -οῦμαι, p. δεδούλωμαι, 1. aor. ἐδουλώθην, ("To be enslaved, to be made a servant"; hence) With Dat.: *To become a servant to, to obey.*

δύνᾱμαι, imperf. ἐδύνᾱμην and ἡδύνᾱμην, f. δυνήσομαι, p. δεδύνῃμαι, 1. aor. ἐδυνήθην and ἡδυνήθην, v. mid. irreg. With Inf.: *To be able to do, etc.; I (etc.) can.*

δύνᾱ-ις, ew, f. [δύνᾱ-αι, "to be able"] ("A being able or having power"; hence) 1. *Power*, in the widest acceptance of the word; *might*.—2. Concr.: Plur.: *Powers*;—at viii. 38 δυνάμεις is considered by some to mean "angelical, or spiritual, powers"; by others, "persons in power on earth, i. e. rulers." As ἀγγελοι, however, have been mentioned just before, it seems that a second mention of them would scarcely be made.—3. *A powerful, or mighty, work; a miracle.*—4. Concr.: Plur.: With art.: *The powers, or host.*

δύν-ατός, ἀτή, ἀτόν, adj. [δύν-ᾱμαι, "to be able"] 1. Of things: ("Able" to be done; hence) *Possible*.—2. Of persons, etc.: With Inf.: *Able to do, etc.*

δωρ-εά, εἶς, f. [δωρ-έω, "to give, present as a gift"] ("A

giving"; hence) 1. *A gift.*—2. Adverbial Acc.: *As a gift, freely.*

δωρεάν, adv.; see δωρεά.

δώρη-μα, μάτος, n. [lengthened fr. δώρε-μα; fr. δωρέ-ω, "to give, present as a gift"] *A gift, free gift.*

1. ἰάν, conj. [for εἰ-άν; fr. εἰ, "if"; ἄν, conditional particle] With Subj.: *If, if haply, if that, if so be that; if.*

2. ἰάν (ἄν), conditional particle: With relative words (= ἄν) modifying their power:—ὅς ἰάν, *whosoever*;—ὥς ἰάν, *whensoever*.

ἑαυτοῦ (αὐτοῦ), ἡς, οὐ, reflexive pron.: 1. Strictly of 3rd person: *Of, etc., himself, herself, or itself*.—2. Of 2nd person: *Thyself, yourself; yourselves*; vi. 11, 13, 16, etc.

ἐγγ-ίζω, (f. ἐγγίσω), p. ἡγγίκα, 1. aor. ἡγγίσα, v. n [ἐγγ-ύς, "near"] ("To become ἐγγύς"; hence) *To come, or draw, near; to approach.*

ἐγγ-ύς, adv. [akin to ἐγγ-ι, "near"] 1. *Near, nigh*;—at x. 8 with follg. Gen.—2. Comp.: ἐγγύτερον, *Nearer*.

ἐγγύτερον; see ἐγγύς.

ἐγείρω, f. ἐγερῶ, (p. ἐγήγερκα), 1. aor. ἡγείρα, v. a.: 1. Act.: ("To awaken"; hence, "to rouse, or stir, up"; hence) 1. *To raise up, raise*.—2. Pass.: ἐγείρομαι, p. ἐγήγερμαι, 1. aor.

ἡγέρθη, 1. fut. ἐγερθήσεται : a. *To be awakened, or roused, from sleep*;—at xiii. 11 in figurative force.—b. *To be raised up, to arise* [akin to Sans. root JĀGRI, “to wake”].

ἐγ-κἀλέω, κἀλῶ, f. ἐγ-κἀλέσω, (p. ἐγ-κέκληκα), v. n. [for ἐν-κἀλέω; fr. ἐν, “in”; κἀλέω, “to call”] (“To call in”; hence, as a law term, “to sue”; hence) With κατά and Gen.: *To bring a charge against*.

ἐγ-κατάλειπω, f. ἐγ-καταλείψω, 2. aor. ἐγ-κατέλιπον, v. a. [for ἐν-κατάλειπω; fr. ἐν, “in”; καταλείπω, “to leave behind”] With Dat.: *To leave behind, or remaining, in or among*.

ἐγκάτελλινον, 2. aor. ind. of ἐγκάταλειπω.

(ἐγ-κεντρίζω), 1. aor. ἐγ-κέντρισα, v. a. [for ἐν-κεντρίζω; fr. ἐν, “in”; κεντρίζω, in force of “to graft”] *To graft in, engraft*.—Pass.: ἐγ-κεντρίζομαι, 1. aor. ἐν-εκεντρίσθην, 1. fut. ἐγ-κεντρίσθῃσμαι.

ἐγ-κόπτω, (f. ἐγ-κόψω), 1. aor. ἐν-έκοψα, v. a. [for ἐν-κόπτω; fr. ἐν, “without force”; κόπτω, in force of “to weary”] 1. *To weary, tire*.—2. *To hinder, interrupt, etc.*—Pass.: ἐγ-κόπτομαι.

ἐγνω, 2. aor. ind. of γινώσκω.

ἐγώ (Gen. ἐμοῦ, enclitic μου), pron. pers. I [akin to Sans. aham, “I”].

(ἰθέλω and) θέλω, f. (ἐθέλησω and) θελήσω, 1. aor. ἠθέλησα (and ἐθέλησα, p. τεθέληκα), v. n. and a.: 1. Neut.: a. *To be willing*.—b. *To will*.—2. Act.: a. With Inf.: *To be willing to do, etc.*:—the Inf. is often to be supplied from the context; e.g. at ix. 18 supply ἐλεῖν after the first θέλει, and σκληρύνειν after the second.—b. With Objective clause: *To wish, or desire, that one, etc., should do, be, etc.*—c. With preceding οὐ: *To be unwilling, etc.*—d. With follg. Inf.: *To be sometimes rendered will with the English finite verb of the Gr. Inf.; xiii. 3.*—e. (a) With Inf.: *To delight in doing, etc.; to be glad or pleased to do, etc.*—(b) With Acc. of nearer Object: *To delight or rejoice in; to love*.

ἔθνος, eos ovs, n.: 1. *A nation*.—2. Plur.: a. *Nations*.—b. *Gentiles*, as opp. to Jews.

1. εἰ, 2. pers. sing. pres. ind. of εἰμί.

2. εἰ, conj. *If*:—εἰ μή, (if not, i. e.) *except, unless*.

εἶδον, 2. aor. ind. of εἶδω.

(εἶδ-ω, obsol. in pres.), f. εἶδῃσω (and εἶσομαι), p. οἶδα, subj. εἶδω, p. perf. εἰδώς, pluperf. ᾤδαι, 2. aor. εἶδον.

imperat. *ἴδε*, subj. *ἴδω* (opt. *ἴδοιμι*), inf. *ἰδεῖν*, p. *ἰδών*, 2. aor. mid. *εἰδόμην*, v. a.: 1. *To know, to perceive mentally*.—2. Perf. and pluperf. are used as a pres. and imperf.: (*I*) *know*, (*I*) *knew*.—3. The 2. aor. applies to the sight: (*I*) *saw, beheld*, etc. [akin to Sans. root *VID*, "to perceive, to know"].

*εἰδ-ῶλον*, ὄλον, n. [*εἰδ-ος*, "a form, shape"] ("A form"; hence) *An image of a false god; an idol*.

*εἰκῇ*, adv. *Without cause, in vain, to no purpose*.

*εἰκ-ών*, ὄνος, f. [*εἰκ-ω*, "to be like"] ("That which is like" some object; hence) *A likeness, image*, whether actual or figurative.

*εἰ-μί*, imperf. *ἦν* and *ἦμην*, f. *ἔσομαι*, v. n.: 1. *To be*.—2. With Dat. of person: ("To be to" a person; i. e. of the person as Subject) *To have or obtain*.—3. With Gen. of person: *To be the property of, to belong to* [for *εἰς-μί*, akin to Sans. root *AS*, "to be"].

*εἶναι*, pres. inf. of *εἶμι*.

*εἰ-περ*, conj. [*εἰ*, "if"; *περ*, "indeed"] *If indeed, if truly*.

*εἰπ-ον*, 2. aor., 1. aor. *εἶπα*, v. a. without pres. *To say, speak*.

*εἰπῶς*, subj. of *εἶπον*.

*εἰ-πῶς*, conj. [*εἰ*, "if";

*πῶς*, "by any means"] *If by any means*.

*εἰρημέις*, η, or, P. perf. pass. of *εἶρω*.

*εἰρην-εύω*, v. n. [*εἰρήν-η*, "peace"] *To have, or possess, peace; to be at peace*.

*εἰρ-ήνη*, ἡνῆς, f. [prob. *εἶρω*, "to bind or fasten"] ("The binding, or fastening, thing"; hence) *Peace*;—cf. Lat. *pax* (= *pac-s*), fr. root *PAO* = *PAG*, whence *pa(n)g-o*, "to fasten," etc.

(*εἶρω*, perhaps only once), f. *εἶπῶ*, p. *εἶρηκα*, v. a. 1. *To say, speak*, etc.—2. *To tell, declare*.—Pass.: p. *εἶρημαι*, 1. aor. *ἐβήθην* and *ἐβήθημ*, (1. fut. *βήθησομαι*).

1. *εἰς*, prep. gov. acc.: 1. With verbs of motion: a. Horizontally: *Into, within; unto*.—b. Of motion upwards: *Up to, to*.—c. Of motion downwards: *Down to, into*.—2. With verbs of rest to denote previous motion *into* a place, and then the doing, etc., of something *in* or *at* it.—3. *In, at*.—4. Of a state, condition, etc.: *Into, unto; for*.—5. In time: *Until, up to, for*.—6. Of a purpose, aim, intention, etc.: a. *For the purpose of, for*.—b. *Unto, for*.—7. *Unto, towards, to* a person.—8. *As to, with respect to*.—9. Of a result, etc.: *For, as*.—10. With *εἶμι* or *γίνομαι*:



(*To be for*; i. e.) *To become, to be* that which is denoted by the subst. dependent on *εἰς*; xi. 19.

2. *εἰς*, μία, ἓν, num. adj. *One*:—for *κάθ' εἰς* see *κάτὰ*.—As Subst.: *εἰς*, ἐνός, m. *One man, one*.

*εἰσ-έρχομαι*, f. *εἰσ-ελεύσομαι*, p. *εἰσ-ελήλυθα*, 2. aor. *εἰσ-ἦλθον*, v. mid. [*εἰς*, "into"; *έρχομαι*, "to come or go"] *To come, or go, into; to enter*.

*εἰσῆλθον*, 2. aor. ind. of *εἰσέρχομαι*.

*εἴ-τε*, conj. *Whether*:—*εἴτε . . . εἴτε*, *whether . . . or*.

*ἐκ* (before a vowel *ἐξ*), prep. gov. gen.: 1. *Out of, from, forth from*.—2. Of a source or origin, whence anything proceeds: a. *From, of*.—b. *Of, belonging to*:—*οἱ ἐξ ἐριθείας*, *those of, or belonging to, contention*, i. e. *those that are contentious, or the contentious*, ii. 8.—3. To mark whence anything comes: *From, from among*.—4. Of birth, origin, etc.: *Of, from*.—5. Of the Agent after pass. verbs: *By*.—6. Of the instrument, means, mode, etc.: *With, by*.—7. To mark a cause: *From, by, in consequence of*.—8. Of a number: *Of, out of*.

*ἐκαστος*, η, ον, pron. adj. *Each*.—As Subst.: *ἐκαστος*, ον, m. *Each man, each*.

*ἐκάτον-τα-έτηs*, es, adj.

[for *ἐκατοστ-α-έτηs*; fr. *ἐκατοστ-ός*, "hundredth"; (a) connecting vowel; *έτ-ος*, "a year"] ("Pertaining to the hundredth year"; hence) *A hundred years old*.

*ἐκδικ-έω* -ω, f. *ἐκ-δίκησω*, 1. aor. *ἐξ-εδίκησα*, v. a. [*ἐκδικ-ος*, (as Subst.) "an avenger"] ("To be an avenger for, or on behalf of," a person; hence) *To avenge*.

*ἐκδικη-σις*, σεωs, f. [for *ἐκδικε-σις*; fr. *ἐκδικέ-ω*, "to avenge"] ("An avenging"; hence) *Vengeance*.

*ἐκ-δίκ-ος*, ον, adj. [*ἐκ*, in "strengthening" force; *δίκ-η*, in meaning of "satisfaction, penalty"] ("Pertaining to *δίκη*"; hence) *Avenging*.—As Subst.: *ἐκδικος*, ον, m. *An avenger*.

*ἐκεῖ*, adv.: 1. *There, in that place*.—2. *Thither, to that place*.

*ἐκεῖ-νος*, νη, νο, pron. dem. [*ἐκεῖ*, "there"] *The person or thing there; that person, or thing*;—frequently to mark something that has preceded.—As Subst. of all genders: *He, she, it*.

*ἐκ-ζητέω* -ζητέω, (f. *ἐκ-ζητήσω*), 1. aor. *ἐξ-εζήτησα*, v. a. [*ἐκ*, "out"; *ζητέω*, "to seek"] *To seek, or search, out or after*.

(*ἐκ-καίω*, f. *ἐκ-καύσω*, v. a.) [*ἐκ*, in "strengthening" force;

καίω, "to kindle"] 1. *To kindle, light up, set on fire.*—2.) Pass.: (ἐκ-καίωμαι), 1. aor. ἐξ-εκαύθην, (1. fut. ἐκ-καυθήσομαι), *To be set on fire, to burn*;—at i. 27 in figurative force.

(ἐκ-κλάω, f. ἐκ-κλάσω, v. a.) [ἐκ, "out"; κλάω, "to break"] *To break out or off.*—Pass.: 1. aor. ἐξεκλάσθην.

(ἐκ-κλείω, f. Attic, ἐκ-κλήσω), 1. aor. ἐξ-έκλεισα, v. a. [ἐκ, "out"; κλείω, "to shut"] ("To shut out"; hence) *To exclude.*—Pass.: 1. aor. ἐξεκλείσθην.

ἐκκλη-σία, σίας, f. [ἐκκαλέω, "to call, or summon, forth," through verbal root ἐκκλη (= ἐκ; κλη, a root of κάλέω)] ("A calling, or summoning, forth"; hence, "an assembly" summoned by the public crier; hence) In Gr. Test.: *The Church*; i. e. the general body of believing people, and also such of them as are in any one place.

ἐκκλινάτε, 2. pers. plur. 1. aor. imperat. of ἐκκλινω.

ἐκ-κλίνω, (f. ἐκ-κλινῶ), 1. aor. ἐξ-έκλινα, v. n. [ἐκ, in "strengthening" force; κλίνω, "to bend"; hence, "to turn aside"] 1. *To turn aside, to turn away.*—2. *To turn aside, to go out of the way.*

ἐκκοπήσομαι, 2. fut. ind. pass. of ἐκκόπτω.

ἐκ-κόπτω, f. ἐκ-κόψω, (p. ἐκ-κέκοφα), 1. aor. ἐξ-έκοψα, v. a. [ἐκ, "out"; κόπτω, "to cut"] *To cut out or off*;—at xi. 22, 24 in figurative force.—Pass.: ἐκ-κόπτομαι, 2. aor. ἐξ-εκόπην, 2. fut. ἐκ-κοπήσομαι.

ἐκλεκτός, τή, τόν, adj. [for ἐκλεγ-τός; fr. ἐκλέγ-ω, in mid. force, "to choose out"] *Chosen out, chosen, select, elect.*—As Subst.: ἐκλεκτοί, ὦν, m. plur. *The chosen or elect of God.*

ἐκλογ-ή, ἥς, f. [for ἐκλεγ-ή; fr. ἐκλέγ-ω, "to choose out"] "A choosing out"; hence) 1. *Election.*—2. With art.: *The election, i. e. the elect of God.*

ἐκπέπτωκα, perf. ind. of ἐκπίπτω.

(ἐκ-πετάννυμι, f. ἐκ-πετάσω), 1. aor. ἐξ-επέτασα, v. a. [ἐκ, "out"; πετάννυμι, "to spread"] ("To spread out"; hence) Of the hands as Object: *To spread forth.*

ἐκ-πίπτω, (f. ἐκ-πεσοῦμαι), p. ἐκ-πέπτωκα, 1. aor. ἐξ-έπεσα, 2. aor. ἐξ-έπεσον, v. a. [ἐκ, "out"; πίπτω, "to fall"] ("To fall out"; hence) *To fall to the ground in a figurative force; to be ineffectual or of no effect.*

ἐκ-φεύγω, f. ἐκ-φεύξομαι (and ἐκ-φευξοῦμαι), p. ἐκ-πέφευγα, 2. aor. ἐξ-έφυγον, v. a. [ἐκ, "out of"; φεύγω, "to flee"]

("To flee out of"; hence) *To escape from.*

ἐκφεύξῃ, 2. pers. sing. fut. ind. of ἐκφεύγω.

ἐκχέαι, 1. aor. inf. -of ἐκχέω.

ἐκ-χέω, f. ἐκχεῶ, 1. aor.

ἐξ-έχεα, (p. ἐκκέχῃκα), v. a.

[ἐκ, "out"; χέω, "to pour"]

Of blood as Object: *To pour out, shed.*

ἐλαία, as, f. *An olive-tree, an olive.*

ἐλάσσων, on, comp. adj.

("Less"; hence) *Younger.*—

As Subst.: ἐλάσσων, onos,

m. With art.: *The younger one*; ix. 12.

ἐλε-έω -ῶ, f. ἐλεήσω, 1. aor.

ἡλέησα, v. n. and a. [ἐλε-ος,

"pity"] 1. Neut.: *To pity; to*

*feel pity or compassion; to show*

*mercy.*—2.: a. *To pity; to feel*

*pity, or compassion, for; to*

*have pity, or compassion, on.*

—b. Pass.: *To be pitied; to*

*obtain pity, etc.* — Pass.:

(ἐλε-έομαι -οῦμαι), p. ἡλέημαι,

1. aor. ἡλεήθην, 1. fut. ἐλε-

ῃθῆσομαι.

ἔλεος, έλεος έους, n. *Pity,*

*compassion, mercy.*

ἐλευθερ-ία, ίας, f. [ἐλεύθερ-

ος, "free"] ("The state; or

condition, of the ἐλεύθερος";

hence) *Freedom, liberty.*

ἐ-λεύθ-ερος, έρα, έρον, adj.

("Doing as one desires;

pleasing one's self"; hence)

*Free, at liberty* [for ἐ-λύθ-

ερος; akin to Sans. root *LUBH*, "to desire"; whence, also, Lat. *lib-er, lub-et, lib-et*].

ἐλευθερ-έω -ῶ, f. ἐλευθερ-

ώσω, (p. ἡλευθέρωκα), 1. aor.

ἡλευθέρωσα, v. a. [ἐλεύθερ-

ος, "free"] *To make, or set,*

*free.*—Pass.: (ἐλευθερ-έομαι

-οῦμαι), 1. aor. ἡλευθερώθην,

1. fut. ἐλευθερωθήσομαι.

ἐλευθερωθεῖς, εῖσα, έν, P. 1.

aor. pass. of ἐλευθερέω.

ἐλεύσομαι, fut. ind. of

έρχομαι.

Ἕλλην, ηνος, m. ("Hellen"

—a son of Deucalion king of

Phthia in Thessaly, who with

his wife Pyrrha alone escaped

from the flood that, according

to mythology, destroyed all

the inhabitants of Thessaly;

hence) 1. *A Greek.*—2. Plur.:

*Greeks, i. e. Gentiles.* a. As

opposed to Jews.—b. Converts

or proselytes from heathenism

to Judaism. See Exod. xii.

48, 49; Levit. xvii. 8, 10, etc.

Ἕλληνες, on; see Ἕλλην.

ἐλ-λογ-έω, -ῶ, v. a. [for ἐν-

λογ-έω; fr. έν, "in"; λόγ-ος,

in force of "a reckoning"]

("To bring into reckoning";

hence) *To reckon, impute.*—

Pass.: ἐλ-λογ-έομαι -οῦμαι.

ἐλπίζω, f. (ἐλπίσω and)

ἐλπῖω, p. ἤλπικα, 1. aor. ἤλπι-

σα, v. n. and a. [for ἐλπίδ-σω;

fr. ἐλπίς, ἐλπίδ-ος, "hope"]

1. Neut.: *To have hope, to*

*hope.*—2. Act.: a. With Acc.:

*To hope for.*—b. With Inf.: *To hope, or trust, to do, etc.*  
ἐλπιοῦσι, 3. pers. plur. of ἐλπῶ, fut. ind. of ἐλπίζω.

ἐλπίς, ἴδος, f. *Hope, expectation.*

ἐμ-αυτοῦ, -αυτῆς (only in sing. number), reflexive pron. of 1st person [ἐγώ, ἐμ-οῦ, "I"; αὐτοῦ, gen. of αὐτός, "self"] *Of, etc., myself, or my own self.*

ἐμ-ός, ἡ, ὅν, pron. poss. [ἐγώ, ἐμ-οῦ, "I"] *Of, or belonging, to me; my, mine.*

(ἐμ-πίπλημι, f. ἐμ-πλήσω, p. ἐμ-πέπληκα), 1. aor. ἐν-έπλησα, v. a. [for ἐν-πίμπλημι; fr. ἐν, in "augmentative" force; πίμπλημι, "to fill"] *To fill completely, to satisfy*; — at xv. 24 in figurative force. — Pass.: (ἐμ-πίμπλῃμαι), p. ἐμ-πέπλησμαι, 1. aor. ἐν-επλήσθην, (1. fut. ἐμ-πλησθήσομαι).—N.B. The first μ of the simple verb is retained in the compound when the following syllable is short; e. g. ἐμ-πίμπλῃμαι, ἐν-επιμπλήμην; and so also when the augment occurs, e. g. ἐν-επιμπλάσαν (3rd pers. plur. of imperf. ind., which would be ἐν-επιμπλην, if found in use).

ἐμπλησθῶ, 1. aor. subj. pass. of ἐμπίπλημι.

ἐμφαν-ής, ἐς, adj. [ἐμφαίνω, in force of "to exhibit, display," through verbal root ἐμφαν

(= ἐν; φαν, root of φαίνω)] ("Exhibited, displayed"; hence) *Manifest.*

ἐν, prep. gov. dat. only:

1. Locally: a. *In, within.*—b. *Among.*—c. *At.*—d. Of a book, author, etc.: *In.*—e. Of clothing: *In.*—2. Of time: a. *In, within, in the course of, during.*—b. *On, upon.*—3. Of the instrument, means, etc.: *With, by, on account of.*—4. Of the agent: *In, by, at.*—5. Of persons in whom anything is regarded as residing or taking effect; or through whom anything operates.—6. Of attendant circumstances, feelings, etc.: *In, with.*—7. *In the case of, of*; xi. 2.—8. To form adverbial expressions:—ἐν τῷ κρυπτῷ, *in secret, secretly*, i. e. as ii. 29, *inwardly, or spiritually.*

(ἐν-δείκνυμι -δεικνῶ, f. ἐν-δείξω, v. a. [ἐν, "in"; δείκνυμι, "to show"] ("To show" what is "in" something; hence) 1. *To show forth, point out.*—2.) Mid.: ἐν-δείκνυμαι, 1. aor. ἐν-εδείξαμην, *To show forth for one's self or as one's own especial act; to manifest, display.*

ἐνδείξω, εως, f. [for ἐνδεικ-σις; fr. ἐνδεικ-νῦμι, "to show forth"] *A showing forth; manifestation, demonstration, display.*

ἐν-δικ-ος, *ov*, adj. [ἐν, "in"; δικ-η, "justice"] ("That has δικη in it"; hence) *Consistent with justice; just, fair, equitable*.

ἐν-δυνάμ-ω -ω, 1. aor. ἐν-εδυνάμωσα, *v. a.* [ἐν, "in"; δυνάμ-ις, "strength"] ("To put strength in" something; hence) 1. *To strengthen*.—2.

Pass.: ἐν-δυνάμ-ομαι -οῦμαι, 1. aor. ἐν-εδυνάμωθην, *To be strengthened; to be made, become, or be strong*.

ἐνδύσασθε, 2. pers. plur. 1. aor. imperat. mid. of ἐνδύω.

ἐνδυσάμεθα, 1. pers. plur. 1. aor. subj. mid. of ἐνδύω.

ἐν-δύω, (*f.* ἐν-δύσω), 1. aor. ἐν-έδυσα, *v. a.* [ἐν, "in"; δύω, "to get into or put on"; cf. ἐκδύω] 1. Act.: ("To make to get into, or put on, and to be in"; hence) With Acc. of person and Acc. of thing: *To put something on another; to clothe another in something*.

—2. Mid.: ἐν-δύομαι, (*f.* ἐν-δύσομαι), (*p.* in act. form, ἐν-δέδυκα), 1. aor. ἐνεδυσάμην: With Acc. of thing: *To clothe one's self in, to put on or upon one's self*, whether actually or figuratively.

ἐνεκεν, *adv.* With Gen.: *For the sake of, on account of*.

ἐνεκοπτόμην, imperf. ind. pass. of ἐγκόπτω.

ἐν-εργ-έω -ω, 1. aor. ἐν-

ήργ-ησα, *v. n.* [ἐν, "at"; ἔργ-ον, "work"] 1. *To be at work*.—2. Mid.: ἐν-εργ-έομαι -οῦμαι, *To be at work, to work, as one's, etc., own especial act*.

ἐνεστώς, ὦσα, ὅς, *P. perf. of ἐνίστημι*.—As Subst.: ἐνεστῶτα, *ων*, *n. plur. Things present*.

(ἐν-ίστημι, *f.* ἐν-στήσω, 1. aor. ἐν-ίστησα), *p.* ἐν-ίστηκα, *v. a. and n.* [ἐν, "in"; ἵστημι, "to set"] 1. Act.: In pres., imperf., 1. fut., 1. aor.: *To set, put, or place in*.—2. Neut.: In perf., pluperf., 2. aor.: Of time: *a. To be at hand, begin*.—b. *P. perf.: ἐνεστώς, Begun, present*.

ἐν-οικέω -οικῶ, *f.* ἐν-οικήσω, 1. aor. ἐν-όκησα, *v. n.* [ἐν, "in"; οἰκέω, "to dwell"] *To dwell in*;—at viii. 11 strengthened by follg. ἐν.

ἐντολ-ή, ἥς, *f.* [for ἐντελ-ή; fr. ἐντέλ-λω, "to command"] ("That which is commanded"; hence) *A commandment*.

ἐν-τυγχάνω, (*f.* ἐν-τεύξομαι, *p.* ἐν-τετύχηκα), 2. aor. ἐν-ετύχον, *v. n.* [ἐν, "at"; τυγχάνω, "to be"] ("To be at" a place; hence, "to fall in with, light upon," a person; hence, "to converse with"; hence) *To intercede, plead, etc.*;—at viii. 27, 34 folld. by ὑπέρ;—at xi. 2 folld. by Dat. of person.

ἐνώπιον, adv. [adverbial neut. sing. of ἐνώπιος, "in one's presence"] With Gen.: *In the presence of, before.*

ἐξ; see ἐκ.

ἐξ-ἁπάτω -ἁτάτῳ, 1. aor. ἐξ-ἠπάτησα, v. a. [ἐξ, in "strengthening" force; ἁπάτω, "to deceive"] *To deceive.*

ἐξ-εγείρω, f. ἐξ-εγερῶ, 1. aor. ἐξ-ήγειρα, v. a. [ἐξ (= ἐκ), "out"; ἐγείρω, "to raise"] ("To raise out" from among a number or a place; hence) *To raise up.*—By a comparison of ἐξήγειρά σε, ix. 17, with the Septuagint at Exod. ix. 16, it seems that in the present place the words mean *I have preserved thee*, i. e. from the preceding plagues. This is the prevailing view. Some commentators explain them as representing *I have made thee king.*

ἐξεκλάσθην, 1. aor. ind. pass. of ἐκκλάω.

ἐξεκλείσθην, 1. aor. ind. pass. of ἐκκλείω.

ἐξεκλίνα, 1. aor. ind. of ἐκκλίνω.

ἐξεκόπην, 2. aor. ind. pass. of ἐκκόπτω.

ἐξεπέναισα, 1. aor. ind. of ἐκπετάννυμι.

ἐξ-έρχομαι, f. ἐξ-ελεύσομαι, p. ἐξ-ελήλυθα, 2. aor. ἐξ-ἦλθον, v. mid. [ἐξ, "out"; ἔρχομαι, "to come or go"] *To come, or go, out or forth.*

ἐξῆλθον, 2. aor. ind. of ἐξέρχομαι.

ἐξ-ομολογέομαι, -ομολογούμαι, f. ἐξ-ομολογήσομαι, v. mid. [ἐξ, denoting "completeness"; ομολογέομαι (mid. of ομολογέω), in force of "to confess"] ("To confess, or acknowledge, fully"; hence) With Dat. of person: *To give praise, or glory, to; to glorify.*

ἐξουθενέτω, contr. 3. pers. sing. pres. imperat. of ἐξουθενέω.

ἐξ-ουθεν-έω -ῶ, 1. aor. ἐξ-ουθέν-ησα, v. a. [ἐξ, denoting "completeness"; οὐθέν (= οὐδέν), "nothing"] ("To bring completely to nothing"; hence) 1. *To mock, ridicule, set at naught.*—2. *To despise, scorn.*

ἐξου-σία, σίας, f. [for ἐξουσία; fr. ἐξόν, ἐξόντ-ος, part. of impers. verb ἔξεστι, "it is permitted"] ("The being permitted" to do something; hence) 1. With Inf.: *Power, liberty, etc., to do, etc.*—2. *A power*; i. e. a person invested with power or authority; a ruler, etc.

ἐπαγγελ-ία, ἱας, f. [ἐπαγγέλλω, in force of "to promise"] ("A promising"; hence) *A promise.*

ἐπαγγέλλω, 1. aor. ἐπαγγείλα, v. a. [ἐπα-ί, "to"; ἀγγέλλω, "to carry a message"] Act.: ("To carry a

message to"; hence, "to announce"; hence) *To promise*; —at iv. 21 ἐπηγγέλται is considered by some to be a perf. mid.; by others a perf. pass. as at Gal. iii. 19.

ἐπ-αίνέω (-αίνω), f. ἐπ-αινέσω, (Attic ἐπ-αινέσομαι, p. ἐπ-ήνεκα), 1. aor. ἐπ-ήνεσα, v. a. [ἐπί, in "strengthening" force; αἰνέω, "to praise"] *To praise*.

ἐπαιν-ος, ου, m. [ἐπαιν-έω, "to praise"] *Praise, commendation*.

ἐπ-αἰσχύνομαι, f. ἐπ-αἰσχυνθήσομαι, 1. aor. ἐπ-ᾤσχησθην, v. mid. [ἐπ-ί, "at"; αἰσχύνομαι, "to be ashamed"] 1. With Acc.: *To be ashamed at, or of, a thing, etc.*; i. 16. —2. *To be ashamed, to feel shame*; vi. 21.

ἐπ-ἀναμνήσκω, (f. ἐπ-αναμνήσω), v. a. [ἐπ-ί, "in addition, further"; ἀναμνήσκω, "to remind"] With Acc. of person: *To remind one further; to put one again in mind*.

ἐπ-ἀναπαύομαι, f. ἐπ-ἀναπαύσομαι, v. mid. [ἐπ-ί, "upon"; ἀναπαύομαι, "to rest"] ("To rest, or abide, upon"; hence) *To rest in, depend upon, put confidence or trust in a thing*.

ἐπεί, conj. *Since, seeing that, inasmuch as*.

ἐπεί-περ, conj. [ἐπεί,

"since"; ἐπέρ, "indeed"] *Since indeed or at all events; seeing that*.

ἐπ-ερωτάω -ερωτώ, f. ἐπ-ερωτήσω, 1. aor. ἐπ-ηρώτησα, v. a. [ἐπ-ί, in "strengthening" force; ἐρωτάω, "to ask"] *To ask; to ask, or inquire, of a person*.

ἐπί, prep. gov. gen., dat., and acc.: 1. With Gen.: *a. Upon*.—b. With reference to those in power or authority: *Over*.—c. Of prayer: *In*.—2. With Dat.: *a. Against*.—b. After verbs of trusting: *On, upon, in a person*.—c. *According to, in accordance with, after*.—d. Of a mental feeling, etc.: *In*.—e. To denote the cause: (a) *For, at, about*.—(b) *Because of, for*.—f. *On account of, for*.—3. With Acc.: *a. Upon*.—b. *Against*.—c. In time: *For, during*.—d. Of persons: *As to, as regards or respects, towards, etc.* [akin to Sans. *apī*].

ἐπί-γινώσκω, f. ἐπι-γινώσομαι, (p. ἐπ-έγνωκα), 2. aor. ἐπ-έγνω, v. a. [ἐπί, in "strengthening" force; γινώσκω, "to perceive, to know"] 1. *To perceive or observe*.—2. *To know, recognize*.

ἐπιγινούς, οὔσα, όν, 2. aor. of ἐπιγινώσκω.

ἐπιγνώ-σις, σεις, f. [ἐπι-γινώσκω, "to know," through verbal root ἐπιγνώ (= ἐπί;

γνω, root of γινώσκω, "to know") ("A knowing"; hence) *Knowledge*.

ἐπι-ζητέω -ζητῶ, 1. aor. ἐπέζητησα, v. a. [ἐπί, "for"; ζητέω, "to seek"] *To seek for or after*.

ἐπι-θῦμ-έω -ῶ, f. ἐπι-θῦμ-ήσω, 1. aor. ἐπ-εθῦμ-ησα, v. n. [ἐπί, "upon"; θῦμ-ός, "mind"] ("To set the mind upon" a thing; "to long, or desire, eagerly"; hence) In a bad sense: *To covet*.

ἐπιθῦμ-ία, ias, f. [ἐπιθῦμ-έω, "to long, desire eagerly"] 1. *An eager longing or desire*. —2. In bad sense: *Lust, evil desire, concupiscence*.

(ἐπι-κἀλέω -κἀλῶ, f. ἐπι-κἀλέσω), 1. aor. ἐπ-εκἀλεσα, v. a. [ἐπί, "upon"; κἀλέω, "to call"] 1. *To call upon*. —2. Mid.: ἐπι-κἀλέομαι -καλοῦμαι, f. ἐπι-κἀλέομαι, 1. aor. ἐπ-εκἀλεσάμην, *To call on* for one's self, or as one's own especial act;—at x. 14 supply ἐκεῖνον after ἐπι-κἀλέονται; see δς, no. 1, b.

(ἐπι-κἀλύπτω, v. a. [ἐπί, "over"; κἀλύπτω, "to cover"] 1. *To cover* an object *over*, so that it is hidden from the sight. —2.) Pass.: Figuratively: Of sins as Subject: *To be covered over* by God, i. e. *to be forgiven or pardoned*. —Pass.: (p. ἐπι-κεκάλυμμαι), 1. aor. ἐπ-εκαλύφθην.

ἐπι-μένω, f. ἐπι-μενῶ, 1. aor. ἐπ-έμεινα, v. n. [ἐπί, "further"; μένω, "to remain"] ("To remain further or longer"; hence) With Dat.: *To continue, or abide, in a state, etc.*

ἐπι-ποθέω -ποθῶ, (f. ἐπι-ποθήσω), 1. aor. ἐπ-επόθησα, v. a. [ἐπί, in "intensive" force; ποθέω, "to desire"] With Inf.: *To desire earnestly, to long or yearn, to do, etc.*

ἐπιποθ-ία, ias, f. [ἐπιποθ-έω, "to desire earnestly"] ("A desiring earnestly"; hence) *An earnest desire, a longing*.

ἐπι-ση-μος, μον, adj. [ἐπί, "upon"; ση, base of σῆ-μα, "a mark or sign"] ("Having, or with, a σῆμα upon" it; hence) *Remarkable, notable, of mark or note*.

ἐπιστολ-ή, ἥς, f. [for ἐπιστελ-ή; fr. ἐπιστέλλω, "to send to," through verbal root ἐπιστελ (= ἐπί; στελ, root of στέλλω)] ("A thing sent to" a person; hence) *A letter, epistle*.

ἐπιτάγ-ή, ἥς, f. [ἐπιτάσσω, "to enjoin, or command," through verbal root ἐπιταγ (= ἐπί; ταγ, root of τάσσω)] ("That which enjoins or commands"; hence) *An injunction, command, etc.*

ἐπι-τελέω -τελῶ, f. ἐπι-τελέσω, 1. aor. ἐπ-ετέλεσα, v. a. [ἐπί, in "strengthening"]



force; *τελέω*, in meaning of "to perform"] *To perform*.

(*ἐπι-τυγχάνω*, f. *ἐπι-τεύξομαι*), 2. aor. *ἐπ-ἐτύχον*, v. a. [*ἐπί*, in "strengthening" force; *τυγχάνω*, "to hit" the mark] ("To hit" the mark; hence) With Acc. of thing: *To attain to, to obtain*.

*ἐπι-φέρω*, (f. *ἐπ-οίσω*, 1. aor. *ἐπ-ήνεγκα*), 2. aor. *ἐπ-ήνεγκον*, v. a. [*ἐπί*, "upon"; *φέρω*, "to bring"] ("To bring upon"; hence) Of vengeance, etc.: *To take, inflict*.

(*ἐπ-ονομάζω*, f. *ἐπ-ονομάσω*, p. *ἐπ-ονόμακα*, v. a. [*ἐπί*, in "strengthening" force; *ονομάζω* (with second Acc.), "to call" an object something] 1. With second Acc.: *To call* an object that which is denoted by the second Acc.—2.) Pass.: *ἐπ-ονομάζομαι*. (p. *ἐπ-ωνόμασμαι*, 1. aor. *ἐπ-ωνομάσθην*, 1. fut. *ἐπ-ονομασθήσομαι*): Folded by Nom.: *To be called* that which is denoted by the Nom.;—in this force at ii. 17, where alone it occurs in Gr. Test.

*ἐπτάκις-χίλιοι*, *χίλῑαι*, *χίλῑα*, num. adj. plur. [*ἐπτάκις*, "seven times"; *χίλιοι*, "a thousand"] ("Seven times a thousand"; i. e.) *Seven thousand*.

*Ἐραστ-ος*, *ου*, m. [*ἐραστός*, "beloved"] ("Beloved One")

*Erastus*; a man's name; xvi. 23.—N.B. Personal names obtained from oxytone adjectives throw back the accent for the sake of distinction; see above.

*ἐργ-άζομαι*, (f. *ἐργάσομαι*), 1. aor. *ἐργάσᾱμην*, v. mid. [*ἐργ-ον*, "work"] 1. *To work, perform, do*.—2. Without nearer Object: *To work, to perform a work or works*.

*ἐργ-ον*, *ου*, n. [root *ἐργ*, "to work"] 1. *Work*;—at xiv. 20 τὸ ἔργον τοῦ Θεοῦ = ἄνθρωπον, as being God's creature.—2. *A deed, act, action*, etc.;—at xiii. 3 τῶν ἀγαθῶν ἔργων = τῶν τὰ ἀγαθὰ ἐργαζομένων.

*ἐρευνάω -ῶ*, (f. *ἐρευνήσω*), 1. aor. *ἠρεύνησα*, v. a. *To search, search into*.

*ἐρίθε-ῖα* (quadrissyll.), *las*, f. [*ἐρίθε-ύομαι* (quinquesyll.), "to court popular applause"] ("A courting popular applause"; hence) *Intriguing, factious behaviour, contention*.

*ἔρις*, *ῖδος*, f. *Strife, quarrelling*, etc.

*Ἑρμᾶς*, *ᾶ* (Doric for *Ἑρμῆς*), m. *Hermas*; a man's name; xvi. 14; see *Ἑρμῆς*.

*Ἑρμῆς*, *οὔ*, m. *Hermes* (a deity of the heathen Greeks—identical with the Roman Mercurius—who, amongst other things, was regarded as the god of eloquence; a

reference to which belief is to be found at Acts xiv. 12. Here the name is used as) a man's name; xvi. 14.

ἐρῶμεν, 1. pers. plur. of ἐρᾶ.

ἐρπ-ετόν, ετοῦ, n. [ἐρπ-ω, "to creep"] ("That which creeps"; hence) *A creeping thing, reptile.*

ἐρχομαι, f. ἐλεύσομαι, p. ἐλήλυθα, 2. aor. ἦλθον, v. mid.: 1. Of personal Subjects: *To come*.—2. Of things as Subject: *To come*; i. e. a. "To result, ensue"; iii. 8.—b. "To be brought home" to one; vii. 9 [akin to Sans. *archha* (fr. root *RICHH* or *RI*, "to go") = *ἐρχομαι*].

ἐρῶ, fut. of pres. εἶρω, which occurs perhaps only once: *I, etc., will say*; see εἶρω.

ἐσθίω, (f. ἐδομαι, p. ἐδήσκα), v. a. and n.: 1. *To eat something*.—2. Neut.: *To eat, take food, etc.*

ἐς-ω, adv. [for εἰς-ω (*es, eis*, "into")] *Within, inside*: —τὸν ἔσω ἄνθρωπον, *the inner man*; vii. 22; see art. *δ*.

ἕτερος, α, ον, adj. *Other of two; another.*

ἔτι, adv.: 1. Of time: *Still, yet*.—2. *Further, beyond, etc.* [akin to Sans. *ati*, "beyond"].

ἔτος, εος οὐς, n. *A year* [akin to Sans. *vatsas*, "a year"].

εὐαγγελ-ίζομαι, 1. aor. εὐ-γγελισάμην, v. mid. [εὐ-γγε-λ-ος, "bringing good tidings"] 1. With Acc. of thing: *To bring, or convey, good tidings of; to preach the Gospel of*.—2. With Dat. of person: *To preach the Gospel to*; i. 15.—3. Alone: *To preach the Gospel.*

εὐαγγέλ-ιον, ιον, n. [εὐ-γγε-λ-ος, "a bearer of good tidings"] ("A thing pertaining to εὐάγγελος"; hence) *Good tidings, glad message; i. e. the Gospel.*

εὐ-άριστος, άριστον, adj. [εὖ, "well"; άριστός, "pleasing"] 1. *Well-pleasing, acceptable*.—2. With Dat.: *Well-pleasing, or acceptable, to.*

εὐ-δοκέω -δοκῶ, (1. f. εὐ-δοκήσω), 1. aor. εὐ-δόκησα and ἡν-δόκησα, v. n. [εὖ, "well"; δοκέω, "to think"] With Inf.: *To think well or to be pleased to do, etc.*

εὐδοκ-ία, ias, f. [εὐδοκ-έω, "to be well pleasing"] ("A being well pleasing"; hence, "that which is well pleasing"; hence) *Earnest, or affectionate, desire*; x. 1.

εὐ-λογ-έω -ω, imperf. (εὐ-, and) ἡνυλόγεον οὐ, f. εὐλογήσω, 1. aor. εὐλόγησα (and ἡλόγησα), v. a. [εὖ, "well"; λέγω, "to speak of"] ("To speak well of"; hence) *To bless.*

εὐλογη-τός, τή, τόν, adj. [lengthened fr. εὐλογε-τός; fr. εὐλογέ-ω, "to bless"] *Blessed*.

εὐλογ-ία, ἰας, f. [εὐλογ-έω, "to praise"; also, "to bless"] 1. *Praise, commendation, fair-speaking*.—2. *Blessing*.

(εὐ-οδῶ -οδῶ, v. a. [εὐ, "well"; οδῶ, "to lead on the way"] 1. "To lead well on the way; to help on the way."—2.) Pass.: εὐ-οδοῦμαι -οδοῦμαι, 1. f. εὐ-οδωθήσεται, *To be helped on the way; to have a prosperous journey*.

εὐ-πρόσδεκτος, πρόσδεκτος, adj. [εὐ, in "strengthening" force; προσδεκτός, "acceptable"] 1. *Acceptable, welcome, pleasing*.—2. With Dat. of person: *Acceptable, etc., to; accepted by*.

εὐρέθην, 1. aor. ind. pass. of εὐρίσκω.

εὐρηκέναι, perf. inf. of εὐρίσκω.

εὐρ-ίσκω, f. εὐρήσω, p. εὐρηκα, 1. aor. εὐρησα, 2. aor. εὐρον, v. a. irreg. [root εὐρ] 1. *To find*.—2. *To find out, discover*.—Pass.: εὐρ-ίσκομαι, p. εὐρημαι, 1. aor. εὐρέθην, 1. fut. εὐρεθήσομαι.

εὐσχημόν-ως, adv. [εὐσχήμων, εὐσχήμων-ος, in force of "becoming"] ("After the manner of the εὐσχήμων"; hence) *Becomingly, as becomes one, honourably, honestly*.

(εὐφραίνω, f. εὐφράνῶ, 1. aor. εὐφράνα, v. a. [akin to εὐφρων, "cheerful"] ("To make εὐφρων"; hence) 1. Act.: "To cheer, delight, gladden."—2.) Pass.: εὐφραίνομαι, 1. aor. εὐφράνθην, 1. fut. εὐφρανθήσομαι, *To be cheered; to enjoy or delight one's self; to make merry; to rejoice*.

εὐφράνθητε, 2. pers. plur. 1. aor. imperat. pass. of εὐφραίνω.

εὐχαριστ-έω -ῶ, 1. aor. εὐχαρίστησα, v. n. [εὐχαρίστος, "thankful"] 1. *To be thankful*.—2. With Dat. of person: *To offer or give thanks to*.

εὐχ-ομαι, f. εὐξομαι, 1. aor. εὐξάμην, v. mid. *To wish*.

ἐφ' ; see ἐπί.

ἐ-φάγ-ον, inf. φάγειν, part. φάγων, 2. aor. without present: *To eat* [akin to Sans. root BHAKSH, "to eat"].

ἐφ-ἅπαξ, adv. [ἐφ' (= ἐπί), in "strengthening" force; ἅπαξ, "once"] *Once, once only, once for all*.

ἐφευρ-ετής, ετοῦ, m. [ἐφευρίσκω, "to find out," through verbal root ἐφευ (= ἐφ' ; εὐρ, root of εὐρίσκω)] ("One who finds out"; hence) *An inventor, deviser*.

ἐχθρα, as ; see 1. ἐχθρός.

1. ἐχθ-ρός, πός, πόνη, adj. [ἐχθω, "to hate"] *Hating*.—As Subst.: a. ἐχθρός, οὔ, m. *An*

*enemy, adversary*, as one who hates.—b. *ἐχθρα*, as, f. *Enmity, hostility*.

2. *ἐχθρός*, οὐ; see 1. *ἐχθρός*.

*ἔχω*, imperf. *εἶχον*, f. *ἔξω* and *σχήσω*, p. *έσχηκα*, 2. aor. *έσχον*, v. a. and n. *To have*, in the fullest sense of the word; *to possess* [akin to Sans. root *SAH*, "to sustain, support"].

*ἕως*, adv. : With Gen. : 1. Of time : *Until, till*; xi. 8.—2. Of order, etc. : *Until, up to*; iii. 12.

*ζῶω*, *ζῶ*, f. *ζήσω* and *ζήσομαι*, (p. *έζηκα*), v. n. : 1. *To be alive, to live, have life*, both in a physical and spiritual sense.—2. *To live, have one's*, etc., *course of life, continue living* in some particular way, etc.; vi. 2.

*ζητέω* -ω, f. *ζητήσω*, (p. *έζητηκα*), 1. aor. *έζητησα*, v. a. : 1. *To seek, look for*.—2. *To seek* with hostile purpose; *to seek after*.—3. With Inf. : *To seek, or endeavour, to do, etc.*—4. *To seek*, i. e. *to endeavour earnestly to find or obtain*.

*ζω-ή*, *ἦς*, f. [*ζῶω*, *ζῶ*, "to live"] ("That which lives"; hence) 1. *Life*.—2. With or without *αἰώνιος* : *Life eternal*.—3. *Life*, i. e. *mode of life*, etc.

*ζω-ο-ποιέω* -ποιῶ, f. *ζωοποι-*

*Romans.*

*ήσω*, v. n. [*ζω-ός*, "alive"; (o) connecting vowel; *ποιέω*, "to make"] *To make alive, cause to live, quicken*.

1. *ἦ*, conj. : 1. *Or*.—2. After comparative words : *Than*.

2. *ἡ*, fem. nom. sing., a. Of definite art. *δ*.—b. Of demonstrative pron. *δ*.

3. *ἦ*, 3. pers. sing. pres. subj. of *εἶμι*.

*ἤδη*, adv. *Now, already* [akin to Sans. *adya*, "to-day, now"].

*ἦκω*, f. *ἦξα*, p. *ἦκα*, 1. aor. *ἦξα*, v. n. *To have come, to be present*.

\**Ἠλίας*, οὐ, m. ("My God is Jehovah") *Elias* or *Elijah*; a prophet who was carried up to heaven in a chariot of fire, and expected by the Jews to return to earth before the coming of the Messiah; cf. 2 Kings ii. 11; Malachi iv. 5.

*ἡμαρτον*, 2. aor. of *ἀμαρτάνω*.

*ἡμέρα*, as, f. : 1. *Day*;—at viii. 36; x. 21 *ἡμέραν* is Acc. of "Duration of time."—2. *Day of Judgment*; ii. 16;—called also, at ii. 5, in reference to the wicked, *ἡμέρα ὀργῆς*.

*ἡμ-έτερος*, *ετέρα*, *έτερον*, pron. poss. [*ἡμ-εἰς*, "we"] *Our*.

*ἦνεγκα*, 1. aor. ind. of *φέρω*.

*ἦρεσα*, 1. aor. ind. of *ἀρέσκω*.

Ἡρωδίων, ὄνος, m. *Herodion*; a man's name.

\*Ἡσαίας, ου, m. ("Help of Jehovah") *Hesaias*, or *Isaiah*; the great evangelical prophet, who lived between 760 and 698 B.C.

\*Ἡσαῦ, m. indecl. ("Hairy") *Esau*; the son of Isaac, and twin-brother of Jacob; see Gen. xxv. 20 sqq.; xxxvi. 1 sqq.; Mal. i. 3.

ἢ-τοι, conj. [ἢ, "either"; enclitic particle τοι, "in truth"] *Either in truth, whether indeed*:—ἢτοι . . . ἢ, *whether indeed . . . or*; vi. 16.

ἡττη-μα, μάτος, n. [for ἡττα-μα; fr. ἡττά-ομαι, "to be less"] ("That which is less"; hence) *Diminution*.

ἡχραιώθη, 1. aor. ind. pass. of ἀχραιόω.

θάλασσα, ης, f. *The sea* [prob. akin to Sans root TRAS, "to tremble," and so the trembling or agitated thing, in reference to the action of the winds and tide].

θάν-ατος, αἶου, m. [θαν, root of θνή-σκω, "to die"] *Death*.

θάν-ατ-όω -ω, f. θανάτωσα, 1. aor. ἐθάνατωση, v. a. [θάν-ατος, "death"] 1. *To put to death, to kill*.—2. *Figuratively: To mortify, subdue, kill* bodily deeds, the passions, etc.—3. *Pass.*: θανᾶτ-όμαι -οῦ-

μαι, 1. aor. ἐθανᾶτώθη, *To become dead to the Law*, i. e. to be free from, as a dead man is; vii. 4.

θε-άομαι -ᾶμαι, f. θεδο-μαι, 1. aor. ἐθεσάμην, p. τεθέσμαι, v. mid. with 1. aor. pass. ἐθεᾶσθην [θέ-α, "a seeing, view," etc.] ("To obtain a seeing, or view, of" some object; hence) *To see*.

θειό-της, τητος, f. [θεῖος, (uncontr. gen.) θελο-ος, "divine"] ("The quality, or condition, of the θεῖος;," hence) *Divine nature, divinity, god's head*.

θέλ-ημα, ἡμάτος, n. [θέλ-ω, "to will"] *Will, wish*, etc.

θέλω, a shortened form of ἐθέλω; see ἐθέλω.

θεμέλι-ον, ου, n. [θεμέλι-ος, "of, or belonging to, a foundation," used as a Subst.] ("A thing pertaining to a foundation"; hence) *A foundation*, whether actual or figurative.

Θεός, οὔ, m. *God*;—see θ, no. 1, a. (d) [akin to Sans. *deva*; cf. Lat. *deus*].

θεο-στυγ-ής, ἐς, adj. [Θεός, (uncontr. gen.) Θεός, "God"; στυγ-έω, "to hate"] *Hating God*.—As Subst.: θεοστυγής, ἐος οὖς, m. *A hater of God*.—N.B. By some the Adj. is taken in a pass. force:—"hated by God," and hence "abominable." In this case the Subst. will mean, "one

hated by God; an abominable person."

(**θηλυς**, *εια*, *v.* adj. *Of the female sex, female.* — As Subst.: **θηλυς**, *eos*, *n.* ("The female sex"; hence) *A female, a woman* [**θη**, root of **θα-ω**; akin to Sans. root **DHĒ** or **DHĀ**, "to suckle"; and so, "suckling, giving suck"].

**θήρ-α**, *as*, *f.* [**θηρ-αω**, "to hunt or chase" wild animals; hence, with accessory notion of success, "to catch, capture"] ("A catching, or capturing," wild animals; hence, the means for the result) *A trap, net, etc.*;—at xi. 9 in figurative force.

**θησαυρ-ίζω**, *1. aor. ἐθησαύρισα*, *v. a.* [**θησαυρ-ός**, "a store" laid up; "a treasure"] *To store, or treasure, up*;—at ii. 5 in figurative force.

**θλίψις**, *εως*, *f.* [for **θλίβ-σις**; fr. **θλίβ-ω**, "to rub, gall"; hence, "to distress, afflict"] ("An afflicting"; hence) *Affliction, distress, tribulation, etc.*

**θνη-τός**, *τή, τόν*, *adj.* [**θνήσκω**, "to die"] ("Dying"; hence) *Subject to death, mortal.*

**θυ-μός**, *μου*, *m.* ("Breath"; hence, "the soul"; hence, "the mind"; hence, as an affection of the mind) *Rage, wrath, anger* [akin to Sans. root **DHŪ**, or **DHŪ**, "to blow"].

**θύ-σια**, *σίας*, *f.* [**θύ-ω**, "to offer sacrifice"] ("A sacrificing or offering"; hence) *A victim offered in sacrifice; a sacrifice*;—at xii. 1 in a figurative sense.

**θύσιασ-τήριον**, *τηρίου*, *n.* [for **θύσιαδ-τήριον**; fr. **θύσιᾶω** (= **θύσιᾶδ-σω**), "to sacrifice"] ("The sacrificing thing or thing for sacrificing"; hence) *An altar*, whether for the offering-up of slain victims, or for the burning of incense.

**\*λακώβ**, *m.* indecl. ("Heel-catcher, or Supplanter") *Jacob*; son of Isaac, and brother of Esau.

**ἰάσ-ων**, *ονος*, *m.* [**ἰᾶσ-ις**, "healing"] ("He that has *ἰασις*; Healer") *Iason* or *Jason*; a man's name; xvi. 21.

**ἴδε**, *adv.* [strictly 2. pers. sing. imperat. of **εἶδον**; see **εἶδω**] *See! look! lo! behold!*

**ἰδιος**, *α, ον*, *adj.* ("Pertaining to one's self"; hence) 1. *Private.*—2. *Own, one's, etc., own.*

**ἰδοῦ**, *adv.* [strictly 2. pers. sing. imperat. of **εἰδόμην**, 2. aor. mid.; see **εἶδω**] *See! look! lo! behold!*

**ἱερο-σῦλῶ**, *-συλῶ*, *v. n.* [**ἱερόν**, (uncontr. gen.) **ἱέρο-ος**, "a temple"; **συλλέω**, "to strip"; hence, "to plunder"] *To plunder, or rob, a temple*

or temples; to commit sacrilege.

ἱερουργ-έω -ῶ, v. a. [for ἱερο-εργ-έω; fr. ἱερόν, (uncontr. gen.) ἱερό-ος, "a sacred rite"; root ἱργ-, whence (obsol. ἱργ-ω, also) ἱργ-ᾶζομαι, "to do, perform"] ("To perform a sacred rite, be employed in a sacred office"; hence) Of the Gospel as Object: *To be employed in the sacred office of; to minister.*

\*ἱερουσαλήμ, f. indecl. ("Possession, or Inheritance, of Peace") *Jerusalem*; the chief city of the Holy Land.

\*ἱεσσαί, m. indecl. (prps. "Gift") *Jesse*; the father of king David, and an ancestor of Christ.

\*ἱησοῦς, οὐ, m. ("The Lord He delivers"; — or "Whose help is Jehovah") *Jesus Christ*, the incarnate son of God, the Saviour of mankind.

ἱλαρό-της, τητος, f. [ἱλᾶρός, (uncontr. gen.) ἱλᾶρό-ος, "cheerful"] ("The quality of the ἱλᾶρός"; hence) *Cheerfulness.*

ἱλαστήριον, ον, n. [neut. of ἱλαστήριος, "propitiatory," used as Subst.] *A propitiatory offering; a propitiation.*

\*ἱλλυρικόν, οὐ, n. *Illyricum* (or *Illyria*); a country on the E. coast of the Adriatic, comprising the modern Dalmatia and Albania.

ἴνα, conj. with Subj. *That, in order that.*

ἰός, οὐ, m. *Poison*, esp. of serpents.

\*ἰουδαία, ας, ἰουδαῖοι, ον; see ἰουδαῖος.

\*ἰουδ-αῖος, αἰα, αἰον, adj. [ἰούδ-ας, "Judah," the son of Jacob; hence, "the land of Judah; Judæa"] *Of, or belonging to, Judah or Judæa.*—As Subst.: a. ἰουδαῖος, ον, m. *A man of Judah or Judæa; a Jew*;—Plur.: *The Jews.*—b. ἰουδαία, ας, f. *Judah or Judæa.*

\*ἰουλιᾶ, ας, f. [Gr. form of Lat. Julia] *Julia*; a woman's name; xvi. 15.

\*ἰουνίας, α, m. [Gr. form of Lat. Junius] *Junius*; a man's name; xvi. 7.

\*ἰσαάκ, m. indecl. ("Sporting") *Isaac*; the son of Abraham.

\*ἰσραήλ, m. indecl. ("God-wrestling or God's Prince") *Israel* (the name given to Jacob, the son of Isaac, after wrestling with the Angel at the river Jabbok (now El-Zerka), and refusing to let him go till he had received a blessing from him; hence) *The descendants of Israel; Israel, the Israelites.*—Hence, ἰσραηλ-ῖτης, ἱτου, m. *A man of Israel, an Israelite.*

ἰσραηλίτης, ον; see ἰσραήλ.

**ἵστημι**, f. *στήσω*, n. *ἵστη-  
κα*, 1. aor. *ἵστησα*, 2. aor.  
*ἵστην*, v. a. and n.: 1. Act.:  
Pres., imperf., 1. fut., 1. aor.:  
a. *To make to stand; to set,  
place, etc.*—b. *To establish.*—  
2. Neut.: Perf., pluperf. (as  
pres. and imperf. in force),  
2. aor.: *To stand.*—3. Pass.:  
(*ἵσταμαι*, p. *ἵσταμαι*), 1. aor.  
*ἑστάθην*, 1. fut. *σταθήσομαι*,  
*To be made to stand; to be  
held up or upholden* [akin to  
Sans. root *STHĀ*, “to stand”;  
cf. Lat. *sto* (= *sta-o*)].

**ἵχνος**, eos *ovs*, n. *A foot-  
step*;—at iv. 12 in figurative  
force.

**καὶ γὰρ** for *καὶ ἐγώ*. *And I;  
I too or also*; see *ἐγώ*.

**καθ'**; see *κάτᾰ*.

**καθά-περ**, adv. [*καθά* (= *καθ'*, “according to”; δ, “which things”), “according as”; enclitic *πέ*, “indeed”] *According as indeed, just as indeed.*

**καθ'-ἄρως**, ἄρᾰ, ἄρῶν, adj. *Pure, clean* [akin to Sans. root *ṣUDH*, “to become pure, to be purified”].

**καθήκων**, οντα, ον, P. pres. of *καθήκω* (in force of “to be proper”) *Proper, meet, fit, etc.*

**καθ-ίστημι**, f. *κάτα-στήσω*, (p. *καθ-έστακα*), v. a. and n. [*καθ'* (= *κάτᾰ*), “down”; *ίστημι*, “to set”] 1. Act.:

In pres., imperf., 1. fut., and 1. aor. mid.: “To set down”; hence, “to bring into” a certain state.—2. Neut.: In perf., pluperf., 2. aor., and in all tenses of (mid. and) pass. voice: (“To come into” a certain state; hence) *To become, be made.*—3. Pass.: *καθ-ίσταμαι*, p. *καθ-έσταμαι*, 1. aor. *κατ-εστάθην*, 1. fut. *κάτα-σταθήσομαι*; see no. 2 above.

**καθ-ό**, adv. [*καθ'* (= *κάτᾰ*), “according to”; δ (neut. acc. sing. of *ὅς*), “which thing”] (“According to which thing”; hence) *According as, in so far as, just as.*

(*καθ-οράω -ορώ*, f. *κατ-όφωμαι*, p. *καθ-εόρακα*, v. a. [*καθ'* = *κάτᾰ*, “down”; *οράω*, “to look at”] 1. “To look down at or upon”; hence, “to perceive, see,” etc.—2.) Pass.: *καθ-οράομαι -ορώμαι*, (p. *κατ-ώμμαι*, 1. aor. *κατ-ώφθην*), *To be perceived, seen, etc.*;—at i. 20 *καθορᾶται* has for its Subject the neut. nom. plur. *ἀοράτα*.

**καθ-ώς**, adv. [*καθ'* (see *κατᾰ*), “according to”; *ὥς*, “as”] *According as, just as.*

**καί**, conj. and adv.: 1. Conj.: *And*:—*καί . . . καί*, both . . . and.—2. Adv.: a. *Even*.—b. *Also, too*.—c. *For, for of a truth.*

**καινό-της, τητος**, f. [*καιν-*



ός, (uncontr. gen.) *καινός*-ος, "new" ("The quality of the *καινός*"; hence) *Newness*.

*καιρός*, οὔ, m.: 1. *An appointed time or season*.—2. *A particular time or season*.

*κάκεινοι*, for *καὶ ἐκεῖνοι*; see *ἐκεῖνος*.

*κάκ-ια*, *ίας*, f. [*κάκ-ός*, "bad"] ("The quality of the *κάκός*"; hence, "badness" of any kind; hence) *Morally: Wickedness, vice, etc.*

*κάκοῦθ-εια*, *είας*, f. [*κάκοῦθ-ης*, "of bad disposition, malicious"] ("The quality of the *κάκοῦθης*"; hence) *Badness of disposition, maliciousness*.

*κάκός*, ἡ, ὅν, adj. *Bad* of its kind, *evil*.—As Subst.: a. Sing.: *κάκόν*, οὐ, n.: (a) *A bad thing; an evil, wickedness*:—τὸ *κάκόν*, *that which is bad; evil, wickedness, etc.*—(b) *Hurt, harm, injury*.—b. Plur.: *κάκά*, ὧν, n. plur. *Evil things*:—τὰ *κάκά*, *the things that are evil, i. e. evil things, or evil, in general*.

*κἄλέω* -ῶ, f. *κἄλέσω* (and *κἄλλῶ*), p. *κέκληκα*, 1. aor. *ἐκἄλεσα*, v. a.: 1. *To call, call to one's self, summon, etc.*—2.: a. With double Acc.: *To call one that which is denoted by the second Acc.*—b. Pass. with Nom. after verb: *To be called something*.—3. *To call to the knowledge of God or Christ*.—4. *To call into being,*

*to create*.—Pass.: *κἄλέομαι* -οὔμαι, p. *κέκλημαι*, 1. aor. *ἐκλήθην*, 1. f. *κληθήσομαι*.

(*καλλι-ἔλαι-ος*, ον, adj. [*καλλι* (= *καλο*), "beautiful"; *ἔλαι-α*, "an olive-tree"] "Of, or belonging to, a beautiful olive-tree."—As Subst.:) *καλλιέλαιος*, ον, f. *A cultivated olive-tree, a garden-olive*, as opp. to a wild olive.—N.B. In many compound words in which the notion of "beautiful" is added to the simple and chief notion *καλλι* is used; *καλο* is later and less common.

*κἄλός*, ἡ, ὅν, adj. ("Beautiful, fair"; hence) 1. *Good, excellent, morally or spiritually*.—As Subst.: *κἄλόν*, οὐ, n. With art.: *That which is good or excellent*.—2. *Honourable*.—As Subst.: *καλά*, ὧν, n. plur. *Honourable things*, i. e. things held by men to be in accordance with honourable principles [akin to Sans. *chāru*, "beautiful"].

*κἄλ-ῶς*, adv. [*καλ-ός*, "good"] ("After the manner of the *καλός*"; hence) *Well, rightly, correctly*.

*κάμπτω*, f. *κάμψω*, 1. aor. *έκαμψα*, v. a. *To bend* [prob. akin to Sans. root *KAMP*, "to move to and fro"].

*καρδ-ία*, *ίας*, f. *A heart*, whether in proper or figurative sense [akin to Sans. *hṛid*,

"heart"; cf. Lat. *cor*, *cord-*is].

καρπ-ός, οὔ, m. *Fruit*, whether in proper or figurative sense [by some referred to ἀρπ, root of ἀρπάζω, "to seize," etc., with κ as compensation for the aspirate (cf. Lat. *carpo*), and, so, "that which is seized or plucked"; acc. to others akin to Sans. root चरḍ, "to ripen"; and, so, "that which is ripened"].

καρποφορέω -έω, 1. aor. ἐκαρποφόρησα, v. n. [καρποφόρος, "fruit-bearing"] *To bring forth fruit, to yield fruit*;—at vii. 4, 5 in figurative sense.

κατά (before a soft vowel κατ', before an aspirated vowel καθ'), prep. gov. gen. and acc.: 1. With Gen.: *Against*.—2. With Acc.: a. *According to, in accordance with*.—b. *In relation to, concerning, touching*.—c. *After the manner, or custom, of*.—d. *As to, as concerning*.—e. To denote manner: *By, with*.—f. *As, or for, something*.—g. *At a place*.—h. With abstract substantives in adverbial force: καθ' ὑπερβολήν, *exceedingly, excessively*; κατ' ἀγάπην, *lovingly, charitably*.—i. Distributively with numerals: *By*:—καθ' εἷς (or, as one word, καθείς), late Greek or Hellenistic for καθ' ἓν or καθ' ἓνα, *one by*

*one, i. e. singly, individually*.

—At xii. 5 καθ' εἷς appears to be used adverbially, and to form with the preceding definite article, ὁ, a complex noun (see ὁ, no. 9, b): *the individual, i. e. each individual man*. This noun is antithetical to, and more precisely defines, οἱ πολλοί at the beginning of the verse. The passage, then, will run thus: *we, the many, are one body in Christ, and (we the many are), each individual man (of us), members of one another*. The expression ὁ καθ' εἷς in the foregoing sense occurs in the Septuagint, 3 Maccab. v. 22.

κατὰ-βαίνω, f. κατὰ-βήσομαι, p. κατὰ-βέβηκα, 2. aor. κατέβην, v. n. [κατά, "down"; βαίνω, "to go"] *To go, or come, down; to descend*.

κατὰβήσομαι, fut. ind. of κατὰβαίνω.

κατ-αγγέλλω, f. κατ-αγγελῶ, (p. κατ-ήγγελλα), 1. aor. κατ-ήγγειλα, v. a. [κατ-ά, in "strengthening" force; ἀγγέλλω, "to announce"] *To announce, proclaim, declare, speak of, etc.*—Pass.: κατ-αγγέλλομαι, 2. aor. κατ-ηγγέλην.

(κατ-άγω, f. κατ-άξω, p. κατ-άγηχα), 2. aor. κατ-ήγαγον, v. a. [κατ-ά, "down"; ἄγω, "to bring"] *To bring down*.

**κᾶτ-αισχύνω**, v. a. [κᾶτ-*d*, in "strengthening" force; *αἰσχύνω*, "to shame"] *To shame, make ashamed*;—at v. 5 without nearer Object.—Pass.: **κᾶτ-αισχύνομαι**, 1. aor. κᾶτ-ἠσχύνθην, 1. fut. κᾶτ-αισχυνθήσομαι.

**κᾶτᾱ-καυχᾶμαι**, **καυχῶμαι**, (f. κᾶτᾱ-καυχῆσομαι), v. mid. [κᾶτᾱ, "against"; *καυχᾶμαι*, "to boast"] With Gen.: *To boast against*;—at xi. 18 supply αὐτῶν (= τῶν κλάδων) after κᾶτᾱκαυχᾶσαι.

**κᾶτᾱκαυχᾶσαι**, (contr. fr. *κᾶτᾱκαυχᾶσαι*, the old form of the) 2. pers. sing. pres. ind. of κᾶτᾱκαυχᾶμαι.

**κᾶτᾱκαυχῶ**, contr. 2. pers. sing. pres. imperat. of κᾶτᾱκαυχᾶμαι.

**κᾶτᾱκέκρίμαι**, perf. ind. pass. of κᾶτακρίνω.

**κᾶτάκρι-μα**, **μάτος**, n. [κᾶτακρίνω, "to condemn," through verbal root *κατακρι* (= κᾶτᾱ; *κρι*, root of *κρίνω*)] ("That which condemns"; hence) *Condemnation*.

**κᾶτα-κρίνω**, f. κᾶτα-κρίνω, 1. aor. κᾶτ-έκρινᾱ, v. a. [κᾶτᾱ, "against"; *κρίνω*, "to judge"] ("To judge against"; hence) *To condemn*;—at viii. 34 without nearer Object.—Pass.: (κᾶτα-κρίνομαι, p. κᾶτάκεκρίμαι, 1. aor. κᾶτεκρίθην), 1. f. κᾶτακριθήσομαι.

**κᾶτᾱλλ-ος**, **ον**, adj. [κᾶτᾱ-

*λλᾱ-έω*, "to talk against"] ("Talking against" a person; hence) *Slandorous, uttering slander*.—As Subst.: **κᾶτᾱ-λλος**, **ον**, m. *A slanderer, reviler, backbiter, detractor*.

**κᾶτᾱ-λαμβάνω**, (f. κᾶτᾱ-λήψομαι), p. κᾶτ-είλῃφα, 2. aor. κᾶτ-έλαβον, v. a. [κᾶτᾱ, in "strengthening" force; *λαμβάνω*, "to take"] ("To take, or lay, hold of"; hence) *To attain to, obtain*.

**κᾶτᾱλειμ-μα**, **μάτος**, n. [for κᾶτᾱλείπ-μα; fr. κᾶτᾱλείπ-ω, "to leave remaining"] ("That which is left remaining"; hence) *A remnant*.

**κᾶτᾱ-λείπω**, f. κᾶτᾱ-λείψω, (p. κᾶτᾱ-λέλοιπα), 2. aor. κᾶτ-έλιπον, v. a. [κᾶτᾱ, in "strengthening" force; *λείπω*, "to leave"] *To leave remaining*.—Pass.: **κᾶτᾱ-λείπομαι**, p. κᾶτᾱ-λέλειμμαι, 1. aor. κᾶτ-ελείφθην, (1. fut. κᾶτᾱλείφθήσομαι).

**κᾶταλλάγεις**, **εἶσα**, **έν**, P. 2. aor. pass. of κᾶταλλάσσω.

**κᾶταλλαγ-ή**, **ης**, f. [κᾶτ-αλλάσσω, in force of "to reconcile," through verbal root *καταλλαγ* (= κᾶτ-*d*; *άλλαγ*, root of *αλλάσσω*)] *A reconciling, reconciliation*.

**κᾶτ-αλλάσσω**, (κᾶτ-αλλ-άττω, f. κᾶτ-αλλάξω), 1. aor. κᾶτ-ήλλαξα, v. a. [κᾶτ-*d*, in "strengthening" force; *άλλάσσω*, "to change"] ("To

change"; hence, "to change" from enmity to friendship; hence) *To reconcile*.—Pass.: (κᾶτ-αλλάσσομαι, κᾶτ-αλλάττομαι, 1. aor. κᾶτ-ηλλάχθην), 2. aor. κᾶτ-ηλλάγην.

κᾶτᾶ-λῦω, f. κᾶτᾶ-λῦσω, 1. aor. κᾶτ-έλῦσα, v. a. [κᾶτᾶ, "down"; λῦω, "to loosen"] ("To loosen down"; hence) *To overthrow, destroy*.

κᾶτᾶ-νοέω -νοῶ, (f. κᾶτᾶ-νοήσω), 1. aor. κᾶτ-ενόησα, v. a. [κᾶτᾶ, in "strengthening" force; νοέω, "to think"] With part. in concord with Object of verb: *To think, consider, regard* an object to be, etc., that which is denoted by the part.

κᾶτάνυξις, εως, f. [for κᾶτᾶ-νυγ-σις; fr. κᾶτᾶνύσσομαι (= κατανύγ-σομαι), "to be stupified, to slumber," through verbal root κᾶτᾶνυγ (= κᾶτᾶ; νυγ, root of νύσσω)] *Stupefaction, slumber*.

κᾶτ-ᾠράομαι -ᾠρῶμαι, (f. κᾶτ-ᾠρᾶσομαι), 1. aor. κατ-ἠρᾶσαμην, v. mid. [κᾶτ-ᾶ, in "strengthening" force; ᾠράομαι, in force of "to curse"] Absol.: *To utter imprecations, to curse*.

κᾶτ-αργέω -αργῶ, f. κᾶτ-αργήσω, p. κᾶτ-ἡργηκα, 1. aor. κᾶτ-ἡργησα, v. a. [κᾶτ-ᾶ, in "strengthening" force; ἀργέω, "to be idle, to be unemployed"] ("To cause to be idle," etc.;

hence) 1. Act.: *To make useless, void, or of no effect*.—2. Pass.: a. *To be made void, etc.*—b. *To be destroyed*.—o. With ἀπό: *To be liberated, or set free, from*.—Pass.: κᾶτ-αργόμαι -αργούμαι, p. κᾶτ-ἡργημαι, 1. aor. κᾶτ-ἡργήθην, 1. fut. κᾶτ-αργηθήσομαι.

κᾶτ-ἀρτίζω, f. κᾶτ-ἀρτίσω, 1. aor. κᾶτ-ἤρτισα, v. a. [κᾶτ-ᾶ, in "augmentative" force; ἀρτίζω, "to prepare"] ("To prepare thoroughly"; hence) With εἰς: *To fit for*, whether actually or figuratively.—Pass.: κᾶτ-ἀρτίζομαι, p. κᾶτ-ἤρτισμαι, (1. aor. κᾶτ-ἡρτίσθην, 1. fut. κᾶτ-Ἀρτισθήσομαι).

(κᾶτᾶ-σκάπτω, f. κᾶτᾶ-σκάψω, p. κᾶτ-έσκαφα), 1. aor. κᾶτ-έσκαψα, v. a. [κᾶτᾶ, "down"; σκάπτω, "to dig"] ("To dig down"; hence) *To raze to the ground, overthrow, throw down, destroy utterly*.

κᾶταστᾶθήσομαι, 1. fut. ind. pass. of καθίστημι.

κᾶτᾶ-φρονέω -φρονῶ, f. κᾶτᾶ-φρονήσω, 1. aor. κᾶτ-εφρόνησα, v. a. [κᾶτᾶ, "against"; φρονέω, "to think"] ("To think against"; hence) With Gen.: *To despise, scorn, think lightly of*.

κᾶτ-ἐναντι, adv. [κᾶτ-ᾶ, in "strengthening" force; ἐναντι, "over against"] ("Over against, opposite"; hence) With

Gen. : *Before, in the presence or sight of.*

**κᾶτ-εργάζομαι**, (f. κᾶτ-εργάζομαι, p. κᾶτ-εργάζομαι), 1. aor. κᾶτ-εργάσῃμην, v. mid. [κᾶτ-δ, in "strengthening" force; ἐργάζομαι, "to work"] 1. *To work, perform, do, practise.*—2. *To work, work out, effect, accomplish, achieve*; —at xv. 18 λαλεῖν τι, ὧν οὐ κατεργάσῃτο = λαλεῖν τι ἐκείνων, &c.

**κᾶτ-έχω**, f. κᾶτ-έξω and κᾶτ-σχήσω, p. κᾶτ-έσχηκα, 2. aor. κᾶτ-έσχον, v. a. [κᾶτ-δ, in "strengthening" force; ἔχω, "to have or hold"] 1. *To hold fast, retain.*—2. *To possess.*—3. *To hinder, impede.*—Pass. : κᾶτ-έχομαι, (p. κᾶτ-έσχημαι, 1. aor. κᾶτ-έσχηθην, 1. fut. κᾶτ-σχηθήσομαι).

**κᾶτ-ηγόρεω -ῶ**, f. κᾶτ-ηγόρησω, 1. aor. κᾶτ-ηγόρησα, v. a. (another form of κατ-αγορεύω) [κᾶτ-δ, "against"; ἀγορεύω, "to harangue in the assembly"] ("To harangue in the assembly against"; hence, "to speak against"; hence) With Gen. : *To accuse, denounce, etc.*

(κᾶτ-ηχέω -ηχῶ, v. a.) [κᾶτ-, in "strengthening" force; ἡχέω, in meaning of "to sound forth"] ("To sound forth"; hence, "to teach by word of mouth"; hence, generally) *To instruct, teach.*—Pass. : κᾶτ-

**ηχέομαι -ηχοῦμαι**, p. κᾶτ-ήχημαι, 1. aor. κᾶτ-ηχήθην.

**καυχ-άομαι -ῶμαι**, f. καυχ-ήσομαι, p. κεκαύχημαι, 1. aor. ἐκαυχῃσάμην, v. mid. : 1. *To glory, boast, exult, etc.*—2. *To joy, rejoice.*

**καύχη-μα**, μᾶτος, n. [for καύχα-μα; fr. καυχά-ομαι, "to boast"] ("That which boasts"; hence, "a boast, vaunt"; hence) *A subject, or ground, of boasting.*

**καύχη-σις**, σεως, f. [for καυχά-σις; fr. καυχά-ομαι, "to boast"] 1. *A boasting.*—2. *A matter, or cause, of boasting.*

**Κεγχρεαί**, ὦν, f. plur. *Cenchreæ*; the eastern harbour of Corinth on the Saronic Gulf. It was distant from Corinth about nine miles.

(κεν-όω -ῶ, f. κενώσω, p. κενέωκα), 1. aor. ἐκένωσα, [κεν-ός, "empty"] ("To make κενός"; hence, "to empty out, drain"; hence) *To make void or of no effect.*—Pass. : (κεν-όομαι -οῦμαι), p. κενέωμαι, 1. aor. ἐκένωθην, (1. fut. κενωθήσομαι).

**κεράμ-εύς**, έως, m. [κεράμ-ος, "potter's earth"; hence, "pottery"] ("Pottery-man"; i. e.) *A potter* :—for δ κεράμ-εύς, ix. 21, see 1. δ, no. 1, c.

**κεφάλ-ή**, ἥς, f. *A head* [akin to Sans. *kapāl-as*, "a head"]. **κήρυγ-μα**, μᾶτος, n. [κηρύσ-

σω (= κηρύ-σω), "to proclaim, as a herald"; hence, "to preach" the Gospel, *etc.*] *A preaching.*

κηρύσσω, (f. κηρύξω, p. κη-κήρυχα), 1. aor. ἐκήρυξα, v. a. and n. ("To proclaim" as a herald; hence) *To preach.*

κίνδυνος, ου, m. *Danger, peril.*

κλάδος, δον, m. [κλά-ω, "to break"] Both actually and figuratively: 1. *A young branch*, or *shoot*, of a tree; such as is broken off for grafting. — 2. *A shoot*, or *branch*, generally.

κλαίω, f. κλαύσω and κλαύ-σομαι, 1. aor. ἔκλαυσα, v. n. *To weep, lament, bewail.*

κλέπ-τω, f. κλέψω, (p. κέ-κλοφα), 1. aor. ἔκλεψα, v. a. [root κλεπ] *To steal.*

κληρο-νόμ-ος, ου, m. [for κληρο-νέμ-ος; fr. κληρος, (un-contr. gen.) κλήρο-ος, "an allotment"; hence, "an estate"; νέμ-ω ("to distribute"), in mid. in force of "to distribute amongst themselves," *etc.*, for the purpose of having as their own; hence, "to hold, possess," *etc.*] ("One possessing the estate" of a deceased person; hence) *An heir*, whether actually or figuratively.

κλη-σις, σεως, f. [κἀλέω, "to call," through a root κλη] *A calling, call.*

κλη-τός, τή, τόν, adj. [id.] 1. *Called*. — 2. *Called out* from a number, *chosen*. — As Subst.: κλητοί, ὦν, m. plur. *Those called out* from a number, *the chosen*.

κλῖ-μα, μᾶτος, n [κλῖ-νω, "to bend or incline," through root κλι] ("That which is bent or inclined"; hence, "an inclination or slope" of the ground, *etc.*; hence, "the supposed-slope" of the earth from the equator towards the pole; hence) *A region, country, etc.*

κοιλ-ία, ἴας, f. [κοιλ-ος, "hollow"] ("The condition, or quality, of the κοῖλος"; hence, "hollowness"; hence) *The belly.*

κοιν-ός, ή, όν, adj. [another form of ξυν-ός; fr. ξύν (through κύν), "with"] ("Being held, *etc.*, with" another; hence, "common"; hence, in reference to the non-observance of the Mosaic ordinance) *Profane, defiled, ceremonially unclean.*

κοινων-έω -ῶ, (f. κοινωνήσω), p. κεκοινωνήκα, 1. aor. ἔκοινων-ησα, v. n. [κοινων-ός, "a partner" in anything] ("To be a κοινωνός"; hence) 1. With Dat. of thing: *To share*, or *be a partaker*, in. — 2. With Dat. of person: *To contribute, impart, distribute, to.*

κοινων-ία, ἴας, f. [κοινων-έω, "to contribute"] ("A

contributing"; hence) *A contribution*.

κοί-τη, της, f. ("That on which one lies down"; hence)

1. *A bed*.—2. For *semen virile*:—κοίτην ἔχειν, to conceive,

ix. 10.—3. Plur.: *Lasciviousness* of the grossest kind; rendered in the English Version *chamberings* [akin to Sans. root *çi*, "to lie down"; whence, also, *κεῖ-μαι*].

κοπ-ιάω -ιά, f. κοπιῶσω, p. κεκοιλῶσα, l. aor. ἐκοπιῶσα, v. n. [κόπ-ος, "toil"] *To toil, work hard, labour*.

κόσμος, ου, m. ("Order, arrangement"; hence, from its perfect order, *etc.*) *The world, i.e.: a. The universe.*—b. *The world in which we live, the earth.*—c. *The inhabitants of the world, men, mankind.*

Κούαρτος, ου, m. [Gr. form of Lat. Quartus, "Fourth"] *Quartus*; a man's name; xvi. 23.

κράζω, f. κεκράξομαι, p. κέ-κράγα, l. aor. ἔκραξα, v. n. and a. *To cry out, call out aloud* [prob. akin to Sans. root *κρυ*, "to cry out"].

κρέας, contr. fr. κρέατα, acc. plur. of κρέας.

κρέας, κρέατος κρέως (Acc. plur. κρέα, xiv. 21), n. *Flesh, meat* [akin to Sans. *kravya*, "raw flesh"].

κρί-μα, μάτος, n. [κρί, root

of κρίνω, "to judge"; also, "to condemn"] 1. ("That which judges"; hence) *Judgment*.—2. ("That which condemns"; hence) *Condemnation*.

κρί-νω, f. κρίνω, p. κέκρινα, l. aor. ἔκρινα, v. n. and a. ("To separate"; hence, "to pick out, choose"; hence)

1. Neut.: a. *To decide, determine.*—b. *To form a judgment or opinion.*—2.

Act.: a. *To judge, bring to trial, try, etc.*—b. *To adjudge to punishment, to pass judgment or sentence upon, to condemn.*—c. *To judge in one's own mind; to pass sentence on, condemn, in a private way.*—d. *To judge, deem, consider, esteem, think.*

—e. *To furnish ground, or occasion, for condemning; to condemn, or be the cause of condemning.*—Pass.: κρί-νομαι, p. κέκριμαι, l. aor. ἔκριθην, l. fut. κριθήσομαι [akin to Sans. root *κṛi*, "to pour out"].

κρυπ-τός, τή, τόν, adj. [for κρυβ-τός; fr. κρυβ, root of κρύπτω, "to hide"] ("Hidden"; hence) *Secret*.—As Subst.: κρυπτά, ὦν, n. plur. *Secret things, secrets*;—for ἐν κρυπτῷ, see ἐν, no. 8.

κτί-ζω, (f. κτίσω), l. aor. ἔκτισα, v. a. ("To build" in order to dwell; hence) *Of the*

universe, etc.: *To create* [akin to Sans. root *KSHTI*, "to dwell"].

κτί-σις, σεις, f. [for κτίδ-σις; fr. κτίζω (= κτίδ-σω), "to create"] ("A creating"; hence) 1. *A creation*.—2. *A created thing or being; a creature*.

κύκ-λος, λου, m. ("That which is bent"; hence) *A ring, circle, round*.—Adverbial Dat.: κύκλω, (*In a circle*; i.e.) *Roundabout* [akin to Sans. root *KUCH*, "to bend"].

κύκλω; see κύκλος.

κύρι-εύω, f. κυριεύσω, 1. aor. ἐκυρίευσα, v. n. [κύρι-ος, "a lord"] ("To be a κύριος"; hence) With Gen.: *To be lord or master of; to rule, or have dominion, over*.

κύρι-ος, ου, m. [κύρι-ος, "possessing supreme power"] ("One possessing supreme power"; hence) 1. *Of men: A lord, master, etc.*—2. With or without article: *THE LORD*; i.e. Christ.

κωλύω, (f. κωλύσω, p. κεκώλυκα), 1. aor. ἐκώλυσα, v. a. *To hinder, prevent*.—Pass.: κωλύομαι, (p. κεκώλυμαι), 1. aor. ἐκωλύθην, (1. fut. κωλυθήσομαι).

κώμος, ου, m. *A revel, carousal, merry-making, etc.*

λάλ-έω -ω, f. λαλήσω, p. λελάληκα, 1. aor. ἐλάλησα,

v. n. and a. *To speak, say* [perhaps akin to Sans. root *LAD*, "to use the tongue"].

λαμβάνω, f. λήψομαι, p. εἴληφα, 2. aor. ἔλαβον, v. a.: 1. *To take*.—2. *To receive; to obtain* [strengthened fr. root λαβ, akin to Sans. root *LABH*, "to obtain"].

λαός, οῦ, m.: 1. *A people*;—Plur.: *Peoples, nations*.—2. *The Jewish people or nation*.

λάρυγξ, υγγος, m. *The throat, swallow, gullet*.

λατρε-ία (trisyllable), ίας, f. [for λατρεύ-ια; fr. λατρεύ-ω, "to work for hire"] ("A working for hire"; hence) 1. *Service*.—2. With art.: *The Levitical service or ceremonial worship*; ix. 4.

λατρ-εύω, f. λατρεύσω, 1. aor. ἐλάτρευσα, v. n. [λάτρ-ις, "a hired servant"] ("To be a λάτρης"; hence) With Dat.: 1. *To serve*.—2. *To serve religiously; to worship*.

λάχ-ανον, ανου (mostly plur., always so in Gr. Test.), n. [λαχ-αίνω, "to dig"] ("The dug thing or things"; i.e. the thing or things cultivated by digging, as opposed to things growing wild; hence) *Garden-plants, vegetables, herbs*.

λέγω, imperf. ἔλεγον, (f. λέξω, p. λέλεχα), v. n. and a.: 1, Neut.: a. *To speak, open*



one's mouth in speech.—b. Of writings, etc.: *To say, declare*.—2. Act.: a. *To say*;—mostly with clause as Object.—b. *To speak, tell*.—c. *To call by name; to call for or upon*.

λείμ-μα, μάτος, n. [for λείπ-μα; fr. λείπ-ω, "to leave"] ("That which is left or remains"; hence) *A remnant*.

λειτουργ-έω-ω, (f. λειτουργήσω), 1. aor. ἐλειτούργησα, v. n. [λειτουργ-ός, "a public servant"] ("To be a λειτουργός"; hence) With Dat.: *To serve, minister to*.

λειτουργ-ός, οὔ, m. [for λειτο-εργ-ός; fr. λείτος, (uncontr. gen.) λείτο-ος (= δημόσιος), "public"; ἐργ, root of (obsol. ἐργ-ω, also of) ἐργάομαι, "to work"] ("One who works for the public; a public servant"; hence) *A servant, minister of God or of Christ*; xii. 6; xv. 16.

λίθος, ον, m. *A stone*.

λίμós, οὔ, m. *Famine*.

λογ-ίζομαι, 1. aor. ἐλογισάμην, v. mid. [λόγ-ος, in force of "a reason"; and (in pass. below), of "an account"] 1. Mid.: a. *To calculate, imagine, think, suppose*.—b. *To infer, gather, conclude*.—c. *To impute, assign, reckon*.—d. *To esteem, regard*.—2.

Pass.: λογ-ίζομαι, (p. λελογισμαι), 1. aor. ἐλογίσθην, 1. f. λογισθήσομαι: a. *To be reckoned, esteemed, or numbered*.—b. *To be imputed, assigned, or reckoned*.

λογ-ικός, ική, ἰκόν, adj. [λόγ-ος, in force of "reason"] ("Pertaining to λόγος"; hence) *Reasonable, rational*.

λόγ-ιον, ἰον, n. [λόγ-ος, in force of "an oracular response"] ("A thing pertaining to λόγος"; hence) *An oracle*:—τὰ λόγια τοῦ Θεοῦ, *the oracles of God*; i.e. the O. T. Scriptures.

λογισ-μός, μου, m. [for λογιδ-μός; fr. λογίζομαι (= λογιδ-σομαι), "to calculate"] ("A calculating"; hence) Mentally: *A reasoning, thought*, etc.

λόγ-ος, ου, m. [for λέγ-ος; fr. λέγ-ω, "to say or speak"] ("That which is said or spoken"; hence) 1. *A word*.—2.: a. Sing.: *Speech, discourse, word*:—λόγῳ καὶ ἔργῳ, *in word and deed*, xv. 18.—b. Plur.: *Words, conversation*, etc.—3. *Word, declaration, statement*, etc.; ix. 9.—4. *An account of one's actions, etc.*; xiv. 12.—5. *Command, order, precept*, as something declared by speaking; xiii. 9.

λ(ο)π-ός, ή, όν, adj. [strengthened fr. λιλπ, root of λείπω, "to leave"] 1 *Left*,

remaining, out of a number.—As Subst.: λοιποί, ὧν, m. plur. With art.: *Those who are, etc., left; the rest.*—2. *The rest of* that denoted by the subst. to which it is in attribution; *the remaining, the other.*

Λούκιος, ου, m. [Gr. form of Lat. Lūcius, "One pertaining to the light"] *Lucius*; a man's name; xvi. 21.

λύπ-έω -ῶ, (f. λύπησω), p. λελύπηκα, 1. aor. ἐλύπησα, v. a. [λύπ-η, "grief"] 1. Act.: *To cause grief to one; to grieve.*—2. Pass.: λύπεσμαι -οῦμαι, p. λελύπημαι, 1. aor. ἐλύπηθην, 1. f. λυπηθήσομαι, *To be grieved.*

λύπ-η, ης, f. *Grief, sorrow, pain of mind.*

μακάριος, α, ου, also ος, ου, adj. *Blessed, happy.*

μακάρισ-μός, μου, m. [for μακάριδ-μός; fr. μακαρίζω (= μακαριδ-σω), "to bless"] 1. *A blessing.*—2. *Blessedness, happiness, etc.*

Μακεδον-ία, ἰας, f. [Μακεδόνες, "The Macedonians"] *The country of the Macedonians, Macedonia*, a country to the N. of Greece, of which Philip and his son Alexander the Great were kings. Under the Romans Macedonia was the name of that province which comprised Macedonia proper,

Illyricum, Epirus, and Thessaly; see Ἀχαΐα.

μακροθύμ-ια, ἰας, f. [μακροθύμ-ος, "long-suffering, forbearing"] ("The quality of the μακροθύμος"; hence) *Long-suffering, forbearance.*

μᾶλ-λον, comp. adv. [fr. Pos. μᾶλ-α, "very, exceedingly"] *More, in a higher degree* [acc. to some akin to Sans. var-as, "remarkable"; acc. to others akin to Sans. root MAH, originally MAGH, "to be great"].

μανθάνω, (f. μαθήσω and μαθήσομαι), p. μεμάθηκα, 2. aor. ἐμάθον, v. a. *To learn* [strengthened fr. root μαθ, akin to Sans. root MATH, "to churn"; hence, "to agitate" in the mind].

μαρτυρ-έω -ῶ, f. μαρτυρήσω, p. μεματύρηκα, 1. aor. ἐματύρησα, v. n. and a. [μάρτυς, μάρτυρ-ος, "a witness"] 1. Neut.: With Dat. of person: *To bear witness, or testimony, to.*—2. Act.: With Acc. of thing: *To bear witness to, to testify to.*—Pass.: μαρτυρ-έομαι -οῦμαι, p. μεμαρτύρημαι, 1. aor. ἐμαρτύρήθην, (1. fut. μαρτυρηθήσομαι).

μάρ-τυς, τυρός, m. ("One who remembers"; hence) *A witness*, as one who relates what he remembers [akin to Sans. root SMRI, "to remember"].

μᾶται-όμαι -οῦμαι, (p. μεματάωμαι), 1. aor. ἐμᾶται-ώθην, v. pass. [μᾶται-ος, "vain"] *To be made, or become, vain or foolish.*—N.B. The active form appears not to be found.

μᾶταιό-της, τητος, f. [μᾶταιος, (uncontr. gen.) μᾶταίο-ος, "vain"] ("The nature, or quality, of the μᾶταιος"; hence) *Vanity, folly.*

μάχ-αιρα, αἶρας, f. *A sabre or sword* [like μάχ-ομαι, "to fight"; akin to Sans. *makh-a*, "a warrior"; and so "the thing for fighting," or "the warrior's weapon"].

μέγ-ας, ἄλη, a, adj.: 1. *Great* in degree, etc.—2. In age: Comp.: *Older, elder*; ix. 12. ~~ἡ~~ Comp.: μέζων; (Sup.: μέγιστος) [akin to Sans. root *MAH*, originally *MAGH*, "to be great"].

μέθ-η, ης, f. ("Strong drink"; hence) *Drunkenness*; —at xiii. 13 in plur. [akin to Sans. *madh-u*, "sweet"; and as subst., "honey"; "intoxicating drink"; "wine"; cf. Engl. *mead, meth-eglin*].

μέζων, ov, comp. adj.; see μέγας.

μέλλω, f. μελλήσω, (1. aor. ἐπέλλησα), v. n.: 1. *To be about to be or happen; to be on the point of being or taking place.*—2. With Inf.: *To be*

*about to do, etc., or on the point of doing, etc.*; sometimes to be rendered by the English sign "will."

μέλλων, ονσα, ov, P. pres. of μέλλω.—As Subst.: μέλλοντα, ov, n. plur. *Things about to be, things to come, future things*; viii. 38.

μέλος, εος οvs (mostly plur.), n. *A limb, member.*

μέμφομαι, (f. μέμψομαι, 1. aor. ἐμεμψάμην), v. mid. *To blame, find fault.*

μέν, conj. *Indeed, on the one hand*:—μέν . . . δέ, *on the one hand . . . on the other hand*:—μὲν οὖν γε, or as one word *μενοῦνγε, yea rather.*

μενοῦνγε; see μέν.

μένω, f. μενῶ, (p. μεμένηκα), 1. aor. ἔμεινα, v. n. *To remain, continue.*

(μερ-ίζω, f. μερίῳ), 1. aor. ἐμέρισα, v. a. [μέρ-ος, "a part"] ("To part"; hence) *To part out, divide, assign, apportion, give.*

μέρ-ος, εος οvs, n. [obsol. μεῖρα, "to portion out," through root *μερ*] ("That which is portioned out"; hence) *A part, share, etc.*—Adverbial expression: ἀπὸ μέρου, *In part, partly.*

μεστός, ή, όν, adj. With Gen.: *Full of, filled with.*

μετά (before a soft vowel μετ', before an aspirated vowel μεθ'), prep. gov. gen. (and

acc.) With Gen.: 1. *With, together with.*—2. *In the midst of, amid.*—3. *Among, amongst.*—N.B. The acc. after *μετά* is not found in this Epistle.

(*μετ-αλλάσσω*, f. *μετ-αλλάξω*), 1. aor. *με-ήλλαξα*, v. a. [*μετ-α*, denoting "change"; *αλλάσσω*, "to change"] *To change.*

*μετᾱ-δίδωμι*, (f. *μετᾱ-δώσω*), 2. aor. *μετ-έδων*, v. a. [*μετᾱ*, denoting "participation or community"; *δίδωμι*, "to give"] 1. With Acc. of thing and Dat. of person: *To give a part of, or to impart, to one.*—2. Alone: *To impart, give, bestow*, etc.; xii. 8.

*μετᾱ-μορφόω-μορφῶ*, v. a. [*μετᾱ*, denoting "change"; *μορφόω*, "to form"] *To transform*;—at xii. 2 in figurative force.—Pass.: *μετᾱ-μορφόομαι-μορφοῦμαι*, 1. aor. *μετ-εμορφώθην*.

*μετάνο-ια* (quadrisyll.), *ias*, f. [*μετανο-έω*, "to repent"] *A repenting, repentance.*

*μεταξύ*, adv. Of time: *Meanwhile, meantime.*

*μέ-τρον, τρον*, n. *A measure* [akin to Sans. root *मλ*, "to measure"].

*μέχρι*, adv. With Gen.: 1. Of person: *Up to the time of, up to, until.*—2. Of place: *Up to, as far as.*

*μή*, adv. and conj.: 1. Adv.:

*Romans.*

a. *Not*, as conveying a negative impression; also, in independent clauses, containing a command, entreaty, warning, or expressing a wish or fear.—b. In combinations: (a) *εἰ μή*, *If not*; i. e. *except.*—(b) *εἰ δὲ μή*, *But if not.*—(c) *οὐ μή*, *Not by any means, by no means.*—c. In prohibitions: (a) With Imperat. forbids what is occurring or being done.—(b) With Subj. forbids generally, or something not yet begun.—d. When used in questions a negative reply is expected, and *μή* is not rendered into English.—2. Conj.: a. *That not.*—b. *Lest.*

*μη-δέ*, conj. [*μή*, "not"; *δέ*, "and"] *And not, nor, neither*:—*μή . . . μηδέ, not . . . nor, not . . . neither.*

*μηδ-εις, μηδε-μία, μηδ-έν*, num. adj. [*μηδ-έ*, "not even"; *εις*, "one"] *Not even one, not one, none.*—As Subst.: a. *μηδείς, ενός, m.-No one, nobody*:—after a preceding negative, *any person, anybody.*—b. *μηδέν, ενός, n. No thing.*

*μη-κ-έτι*, adv. [*μή*, "not"; *έτι*, "any more"] *Not any more, no more, no longer.*

*μή-πω*, adv. [*μή*, "not"; *πω*, "yet"] *Not yet, not as yet.*

*μή-πως*, conj. [*μή*, "lest"; *πως*, "in any way"] *Lest in any way, lest perchance, etc.*

H

μήτηρ, τέρας τρός, f. *A mother* [akin to Sans. *mātri*, fr. root *ml*, in meaning of "to produce"; and so, "a producer"; cf. Lat. *mā-ter*].

μήτηρ-α, as, f. [μήτηρ, μητρ-ός, "a mother"] ("A thing belonging to a μήτηρ"; hence) *A womb*.

μῖσ-έω -ῶ, f. μῖσησω, p. μεμίσηκα, 1. aor. ἐμίσησα, v. a. [μῖσ-ος, "hatred"] ("To have *μισος* of or towards"; hence) *To hate*.

μισθός, οὔ, m. ("Wages, pay"; hence, with accessory notion of giving) *Reward, recompense*.

μν-εία, εἰας, f. [μν-δομαι, in force of "to remember"] 1. *A remembering, remembrance*. —2. *Mention*.

μοιχ-ἄλις, ἀλίδος, f. [μοιχ-ός, "an adulterer"] *An adulteress*.

μοιχ-εύω, f. μοιχεύσω, 1. aor. ἐμοίχευσα, v. n. [μοιχ-ός, "an adulterer"] *To commit adultery*.

μόλις, adv. (for μόγυς, "with toil and pain"; hence) *Scarcely*.

μόνον, adv. [adverbial neut. of μόνος, "only"] *Only*.

μόνος, η, or, adj. *Only, alone*.

μόρφω-σις, σεις, f. [for μόρφω-σις; fr. μορφό-ω, "to form, shape"] ("A forming or shaping"; hence) *Form, semblance*.

μυστήρ-ιον, ἱου, n. [obscl. μυστήρ = μύστης, "one initiated"] ("That which belongs to a μυστήρ"; hence) *A secret doctrine; a secret, mystery*.

(μωρ-αίνω, f. μωρᾶνῶ), 1. aor. ἐμώρᾶνα, v. a. [μωρ-ός, foolish"] 1. *To make foolish*. —2. Pass.: (μωρ-αίνομαι, p. μεμώραμμαι and μεμώρημαι), 1. aor. ἐμωράνθην, (1. fut. μωρανθήσομαι), *To be made, or become, foolish*.

\*Μωσῆς, ἔως, m. ("Water-saved One"; or, else, with reference to Pharaoh's daughter "Drawing" (him) from the water) *Moses; the great law-giver of the Jews*.

ναί, a particle used in strong affirmations. *Yes, even so, verily*.

Νάρκισσος, ου, m. *Narcissus; a man's name; xiv. 11:—ἐκ τῶν Ναρκίσσου, of the household of Narcissus; see 1. δ, no. 5.*

1. νεκ-ρός, ποῦ, m. Sing.: *One dead, a dead person*; —Plur.: *The dead*, whether actually or spiritually.—Hence, νεκρ-ός, δ, ἴν, adj. *Dead* [akin to Sans. root *naḥ*, "to perish"; in part. perf. pass. "dead"].

2. νεκρός, δ, ὄν; see 1. νεκρός.

(νεκρ-έω -ῶ), 1. aor. ἐνέκρ-

ωσα, v. a. [*νεκρ-ός*, "dead"]  
1. *To make dead*.—2. Pass.: (*νεκρ-όμαι -οῦμαι*, p. *νεκρ-ώμαι*, (1. aor. *ἐνεκρώθη*), *To be made or become dead; to be deadened or lifeless*;—at iv. 19 in figurative force.

*νέκρω-σις*, *sews*, f. [for *νέκρο-σις*; fr. *νεκρό-ω*, in pass. "to become dead"] ("A becoming dead"; hence) *A state of death, deadness*;—at iv. 19 in figurative force.

*νή-π-λος*, *ia*, *ιον* (also, *νή-π-λος*, *ιον*), adj. [contr. fr. *νη-έπ-λος*; fr. *νη*, inseparable prefix, "not"; *έπ-ος*, "a word"] ("Not having, or uttering, a word; not speaking"; hence) *Of, or pertaining to, an infant or babe; infant*.—Hence, *νήπιος*, *ou*, m. *An infant, a babe*;—at ii. 20 in figurative force.

*Νηρείς*, *éws*, m. ("Swimmer") *Nereus*; a man's name; xvi. 15.

*νικ-άω -ᾶ*, f. *νικήσω*, p. *νίκηκα*, 1. aor. *ἐνίκησα*, v. a. [*νικ-η*, "victory"] 1. *To gain the victory over; to vanquish, overcome, conquer*, whether actually or figuratively.—2. In a judicial sense: *To overcome; to gain, or win, one's cause*;—at iii. 4 in figurative sense.—Pass.: *νικ-άομαι -ᾶμαι*, p. (*νενίκημαι*, 1. aor. *ἐνίκηθην*).

*νικῶ*, contr. pres. imperat. pass. of *νικᾶω*; xii. 21.

*νο-ᾶω -ᾶ*, (f. *νοήσω*, p. *νόηκα*), 1. aor. *ἐνόησα*, v. n. [*νόος*, "the mind"] ("To use, etc., the mind"; hence) *To perceive, comprehend, understand*.—Pass.: *νο-έομαι -οῦμαι*, (p. *νενόημαι*, 1. aor. *ἐνοήθην*, 1. fut. *νοηθήσομαι*).

*νομο-θε-σία*, *σίας*, f. [*νόμος*, (uncontr. gen.) *νόμο-ος*, "law"; *θε*, a root of *τίθημι*, "to lay down, or give," a law] *A giving of the Law of Moses*.

*νόμ-ος*, *ou*, m. [for *νέμ-ος*; fr. *νέμ-ω*, "to assign, apportion"] ("That which is assigned or apportioned"; hence) 1. *A law*.—2. The Mosaic Law.—3. The law of nature, a rule of life.

*νοο-θε-τέω -τῶ*, v. a. [contr. for *νοο-θε-τέω*; fr. *νόος*, (uncontr. gen.) *νόο-ος*, "mind"; *θε*, a root of *τίθημι*, "to put"] ("To put in mind"; hence) *To warn, advise, admonish*.

*νοῦς*, Gen. *νοός*, Dat. *νοῖ*, Acc. *νοῦν* (for classical *νόος* *νοῦς*, Gen. *νόου* *νοῦ*, etc.), m. *Mind, understanding*.

*νῦν*, adv. Now:—*ἄχρι τοῦ νῦν*, *until the present time* [akin to Sans. *nu* or *nú*, "now"].

*νῦν-τί*, adv. [*νῦν*, "now"; *τί*, demonstrative suffix] *Now, at this moment, at this present time*.

*νύξ*, *νυκτός*, f. *Night*;—

at xiii. 12 in figurative force [akin to Sans. *niṣa*, "night"; *naktam*, "by night"].

*νῶτος*, *ου*, m. *The back*, whether of men or animals.

*ξένος*, *ου*, m. (*A guest-friend*; hence) *A host*.

1. *ὁ, ἡ, τό*, definite article:

1. With Subst.: a. To point out (a) Some particular person or thing: *The*:—*ἡ ἀπαρχή*, *the first-fruits*, xi. 16.—(b) What belongs to one:—in this force its subst. is often folld. by a possessive Gen.: *ὑπὲρ τῶν ἀδελφῶν μου*, *τῶν συγγενῶν μου*, for (= *in behalf of*) *my brethren*, *my kinsmen*, etc., ix. 3.—(c) The collected members of a class:—*τῶν ἀνθρώπων*, *of men* in general, *of mankind*, ii. 16.—(d) Some distinction in the nature, etc., of that described by the word to which it is prefixed:—*Θεός*, *God*, i. e. the Supreme Being, the Deity:—*ὁ Θεός*, *God*, i. e. the one or true God.—b. With Personal names of individuals the article points out the person (a) As the one just previously spoken of.—This distinction, however, does not always hold good in the Gr. Test., as may notably be seen in St. Matthew's genealogy of our Lord.—(b) As one famous or well-known:—*τῇ Σάρῃ*,

ix. 9; *τὸν Ἰακώβ*, *τὸν Ἡσαΐ*, ix. 13.—c. With a singular subst. denoting a person of a particular calling or condition the article represents such person as the type of a class:—*ὁ κεράμεύς*, *the potter*, i. e. any potter, potters in general, ix. 21.—2. The article is joined to plural adjectives used as substantives to denote the whole of a class:—*οἱ πτωχοί*, *the poor*, i. e. poor persons as a class; so, *οἱ ταπεινοί*, *the lowly* as a class, xii. 26.—3. a. The neut. art. sing. of all cases joined to an inf. mood forms a verbal noun:—*τὸ θέλειν*, vii. 18; *τοῦ ἐλθεῖν*, xv. 23; *ἐν τῷ πιστεύειν*, xv. 13; *εἰς τὸ ἀπακούειν*, vi. 12.—b. The neut. art. sing. prefixed to a clause (or word) imparts to it a substantival character:—*τὸ γὰρ τί προσευξάμεθα*, viii. 26; *ἐν τῷ ἀγαπήσεις τὸν πλησίον*, xiii. 9.—4. The neut. art. gen. sing. is joined to an inf. mood to express "the aim," otherwise termed "the final cause:"—*τοῦ ἀτιμᾶσθαι*, *to dishonour*, i. 24.—5. The masc. or fem. art. with Gen. of the name of a person denotes (not only the son, daughter, wife, etc.), but also the followers, dependents, family circle of such a person:—*ἀσπᾶσασθε τοὺς ἐκ τῶν Ἀριστοβούλου*, *salute those*

who are of the household of *Aristobulus*, xvi. 10; cf., also, several examples in follg. verses.—6. With participles = Lat. *is, etc., qui, he, etc., who*.—7. The article may be separated from its noun by words representing a compound adjectival notion, such as a preposition and its case:—*ἡ ἐκ φύσεως ἀκροβυστία* = *natural uncircumcision*, ii. 27; cf. *ἡ παρ' ἐμοῦ διαθήκη* = *my covenant*, xi. 27.—8. The art. is sometimes separated from its subst. by the particles *ἄρα, γάρ, γέ, δέ, δὴ, καί, μέν, τέ, τοίνυν*, and (rarely) *αἶ*.—9. With Adverbs the art. forms, a. An adjectival expression:—*δ νῦν καιρός*, *the present time*, iii. 26:—*δ ἔσω ἄνθρωπος*, *the inner man*, vii. 22.—b. A complex noun:—*δ πλησίον*, *its neighbour*, xiii. 10;—*σο*, at xiii. 9, with a follg. possessive Gen., *δ πλησίον σου*.—10. The art. is joined to a Nom. used as a Voc.: *κράζομεν Ἀββᾶ, δ Πατήρ*, viii. 15.—11. Repeated with an attributive adj. or part. after a subst. to which it has also been prefixed, for the sake of emphasis; cf. xii. 8, 6; xiv. 20, etc. [akin to Sans. *sa*, "one"].

2. *ὁ, ἡ, τό*, demonstr. pron. *He, she, it, they*, etc. [akin to Sans. *ta*, "he, she," etc.].

*ὁδ-ός, οὗ*, m. [*ὁδ-ός*,

"a way"; *ἡγ-έμαι*, "to lead"] ("A way-leader"; i. e. "a guide"; hence) *A teacher, instructor*.

*ὁδ-ός, οὗ*, f. ("That which approaches or forms an approach"; hence) *A way*, whether actual or figurative [akin to Sans. root *SAD*, in force of "to approach"].

*δδύνη, ης*, f. *Pain* of mind; *grief, distress, sorrow*.

*οικ-έτης, έτου*, m. [*οικ-έω*, "to dwell"] ("A dweller in one's house"; hence) *A house-servant, a servant*.

*οικ-έω -ω*, (f. *οικήσω*, p. *ῥηκα*), v. n. and a. [*οικ-ος*, "a house, dwelling"] ("To have a house or dwelling"; hence) 1. Neut.: *To dwell*.—2. Act.: *To dwell in, inhabit*.—Pass.: *οικ-έομαι -οῦμαι*, (p. *ῥκημαι*, 1. aor. *ῥκήθην*).

*οικο-δομ-έω -ω*, f. *οικοδομήσω*, 1. aor. *ῥκοδόμησα*, v. n. [for *οικο-δεμ-έω*; fr. *οικ-ος*, (uncontr. gen.) *οἶκος*, "a house"; *δέμ-ω*, "to build"] ("To build a house"; hence) *To build, erect a building*.

*οικοδομ-ή, ης*, f. [*οικοδομ-έω*, "to build"] ("The act of building; a building-up"; hence) Spiritually: *Edification*.

*οικ-ο-νόμ-ος, ου*, m. [for *οικ-ο-νέμ-ος*; fr. *οικ-ος*, (uncontr. gen.) *οἶκος*, "a house; a household"; *νέμ-ω*, "to



distribute"] ("House-distributor, or household-distributor"; hence, "a manager of a household, a steward of a house"; hence) *A treasurer, or chamberlain, of a city.* At xvi. 23 the term is equivalent to the Roman *procurator*, a name given under the Emperors to such as had charge of the imperial revenues in a place.

**οἶκος, ου, m.** ("That in which one sits down"; hence) *A house* [akin to Sans. *veg-a*, "a house"; fr. root *vic*, "to sit down"; cf. Lat. *vic-us*].

**οἰκουμένη, ης; see οἰκούμενος.**

**οἰκούμενος, η, ου, P. pres. pass. of οἰκέω.**—As Subst.: *οἰκουμένη, ης, f.* With art.: ("The inhabited land"; hence) *The world, earth.*

**οἰκτιρ-έω -ω, f. οἰκτιρήσω, (1. aor. φκτιρῆσα), v. a. To pity or compassionate; to have pity, compassion, or mercy on.**

**οἰκτιρ-μός, μου, m. [οἰκτιρῶ (found in the Anthologia, in 2. pers. plur. ind. pres.) = οἰκτιρῶ, "to pity"] ("A pitying"; hence) *Pity, compassion, mercy.***

**οἶνος, ου, m. Wine.**

**οἷος, α, ου, adj.: 1. Such as; of such a sort, or kind, as.**—2. Phrase: *οὐχ οἷον, Not possible, impossible.*—N.B. The passage at ix. 6 is vari-

ously regarded. Some hold that *οὐχ οἷον* is there equivalent to the more usual form *οὐχ οἷον τε*, and that *ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ* is put for the customary construction with the Inf., viz. *ἐκπεπτωκέναι τὸν λόγον, etc.* Others hold that *οὐχ οἷον* is an adverbial expression, meaning "not at all, by no means."

**δκν-ηρός, ηρά, ηρόν, adj. [δκν-ος, "sluggishness"] ("Pertaining to δκνος"; hence) *Sluggish, slothful, indolent.***

**ὅλ-ος, η, ου, adj.: 1. Whole, entire, complete.**—2. *The whole of* that denoted by the subst. to which it is in attribution [akin to Sans. *sam-a*, "all, whole, entire"]:

**Ὀλυμπᾶς, ᾶ, m. Olympas;** a man's name; xvi. 15.

**ὁμοθυμ-ᾶδόν, adv. [δμόθυμος, "of one mind, unanimous"] ("After the manner of the δμόθυμος"; hence) *With one mind, with one accord, unanimously.***

**ὁμοι-όω -ω, f. δμοιώσω, 1. aor. ὠμοίωσα, v. a. [δμοι-ος, "like"] ("To make δμοιος"; hence) With Dat.: *To make like to.*—Pass.: (δμοι-όμαι -σῶμαι), 1. aor. ὠμοιώθην, 1. fut. δμοιωθήσομαι.**

**ὁμοιω-μα, μάτος, n. [for δμοιο-μα; fr. δμοιό-ω, "to make like"] ("That which is**

made like"; hence) *A likeness, image, etc.*

ὁμοί-ως, adv. [ὁμοί-ος, "like"] ("After the manner of the ὁμοίος"; hence) *In like manner.*

ὁμολογ-έω -ω; f. ὁμολογήσω, (p. ὁμολόγηκα), 1. aor. ὁμολόγησα, v. a. [ὁμολόγ-ος, "assenting"] ("To be ὁμολόγος to"; hence) 1. *To confess, acknowledge.*—2. Pass.: ὁμολογ-έμαι -οῦμαι, (p. ὁμολόγημαι, 1. aor. ὁμολογήθην, 1. fut. ὁμολογήθσομαι), *To be confessed, etc.*—Impers. pres.: ὁμολογεῖται, *It is confessed, i. e. confession is made;* x. 10.

ὀνειδ-ίζω, (f. ὀνειδίσω and ὀνειδίω, p. ὀνειδیکا), 1. aor. ὀνειδίσα, v. a. [ὀνειδ-ος, "a reproach"] *To reproach, upbraid.*

ὀνειδισ-μός, μου, m. [for ὀνειδιδ-μός; fr. ὀνειδίζω (= ὀνειδίδ-σω), "to reproach"] *A reproaching, reproach.*

ὀνο-μα, μάτος, n. [for ὀνο-μα; fr. root γνο, short form of γνω (see γι-γνώ-σκω in γι-νό-σκω), with ὀ as prefix; cf. Lat. *no-men* for *gnomen*] ("The thing which serves for knowing an object by"; hence) *A name* by which a person or thing is known or distinguished.

ὀνομάζω, (f. ὀνομάσω, p. ὀνόμακα), 1. aor. ὀνόμασα, v. a. [for ὀνομάτ-σω; fr. ὀνομα,

ὀνόματ-ος, "a name"] *To name.*—Pass.: ὀνομαζομαι, p. ὀνόμασμαι, 1. aor. ὀνομάσθην, 1. fut. ὀνομασθήσομαι.

ὀξ-ύς, εἰς, ὅ, adj. ("Sharp"; hence) Of motion: *Swift, quick*;—at iii. 15 foll'd. by Inf. [akin to Sans. root *ṣo*, "to sharpen"; cf. Lat. *ac-er*].

ὄπλον, ον (mostly plur.), n.: 1. *An implement, instrument.*—2. *A weapon*;—Plur.: *Weapons, arms, armour.*

ὅπου, adv. Of place: *Where* [either akin to obsol. ὁπός = obsol. ὁός, akin to Sans. *kā*, "who"? or lengthened fr. πού, "where"].

ὅπως, adv. [either fr. obsol. ὁπός (see ὅπου); or lengthened fr. πῶς, "in what way," etc.] 1. *In what way or manner; how.*—2. *That, in order that.*

ὄραω -ω, f. ὄψομαι, p. (ἐδράκα and) ἐώρακα, v. n. *To see, behold.*—N.B. In the Ep. to Romans the verb is not used in an Act. force.

ὄργ-ή, ἥς, f. [ὄργ-άω, in force of "to be eager"] ("Eagerness"; hence, "character or disposition resulting from natural impulse"; hence) *Wrath, anger.*

ὄρεξίς, εως, f. [for ὄρεγ-σις; fr. ὄρέγ-ω, in force of "to desire"] *A desire* for a thing; *a yearning, or longing, after a thing.*

**ὄρ-ιζω**, (f. *ὀρίσω*, Attic *ὀρίω*, p. *ὀρίκα*), 1. aor. *ὀρίσα*, v. a. [*ὄρ-ος*, "a boundary"] ("To form a boundary to, to bound"; hence, "to mark out by boundaries"; hence) *To mark out determinately*;—at i. 4 in figurative force.—Pass.: (*ὄρ-ιζομαι*), p. *ὀρισμαι*, 1. aor. *ὀρίσθην*, (1. fut. *ὀρισθήσομαι*).

**ὅς, ἥ, ὅ**, pron.: 1. Relative: *Who, which*:—*οὗ* (supply *τόπου*), adverbial gen. of place, *where*; iv. 15, etc.:—*ἄχρις οὗ* (supply *χρόνου*), *up to what time or the time that, until*, xi. 25.—Particular constructions: a. By attraction the relative is put in the case of the antecedent instead of that required by grammatical construction:—*ὣν οὐ κἀτειργάσ-ατο*, for *ἐκείνων, ᾧ οὐ κἀτειργάσ-ατο*.—b. The demonstrative pron. is frequently omitted before the relative:—*ὃ οὐ βλέπομεν* for *ἐκείνο, ὃ οὐ βλέπομεν*, viii. 25; *μακάριοι, ὧν* for *μακάριοι ἐκείνοι, ὧν*, iv. 7.—c. By attraction the subst. of the demonstrative clause is put in the relative clause and in the case of the relative pron.:—*ὁπηκούσατε . . . εἰς ὃν παρεδόθητε τύπον διδασκῆς* for *ὁπηκούσατε τῷ τύπῳ διδασκῆς, εἰς ὃν παρεδόθητε*, vi. 17;—at iv. 17 the words *κατέναντι οὗ ἐπίστευσε Θεοῦ* would thus stand for *κατέναντι Θεοῦ, ᾧ*

*ἐπίστευσε* (see above, no. 1, a): by some they are explained as representing *κατέναντι Θεοῦ, κατέναντι οὗ ἐπίστευσε*, there being an ellipse of (a second) *κατέναντι*.—*δ*. The relative sometimes takes the gender of the persons, etc., denoted by the antecedent, and not its grammatical gender:—*τὰ σκεύη ἐλέους . . . οὓς*, where "men" are spoken of as *σκεύη*.—*ε*. For relative preceded by *ἄν* see *ἄν*.—2. Demonstrative: *He, she, it* (= *αὐτός*):—*ὅς μὲν . . . ὅς δέ, οὗς . . . another*, xiv. 2; so, also, *ὅς μὲν . . . ὃ δέ*, xiv. 2.

**ὅσῃ** = *ὅς γε*.

**ὅσος, ἡ, ὅν**, adj.: 1. Of time: *As long as, how long*.—2. Of number: *As many as, how many*.—*As* Subst.: a. *ὅσοι, ὧν*, m. plur. *As many as*.—b. *ὅσα, ὧν*, n. plur. *As many things as, how many things*.—3. Of quantity or degree: *As much as*.—Adverbial expression: *ἐφ' ὅσον, As much as, as far as*.

**ὅς-τις, ἡ-τις, ὅ-τι**, pron. [*ὅς*, "who"; *τις*, "any"] 1. Indefinite: ("Any one who, anything which"; i. e.) *Whoever, whatever* person or thing.—2. Relative: Referring to a definite person, etc.: *Who*.

**ὅτ-αν**, adv. [*ὅτ-ε*, "when"; *ἄν*, indefinite particle] With

Subj., always in classical authors and mostly in Gr. Test.: *At whatever time, whenever, whensoever.*

**ὅτε**, adv. *When.*

1. **ὅτε**, neut. nom. and acc. of **ὅστις**.

2. **ὅτε**, adv. and conj.: 1. Adv.: a. *That.*—b. Often used, esp. in Gr. Test., after a verb, *etc.*, denoting "speaking," *etc.*, before the quoted words of another person. In this case it is equivalent to the inverted commas used in English, and is not to be rendered; cf. ix. 12, 17.—2. Conj.: a. *Because.*—b. *Seeing that, inasmuch as, for that.*

1. **οὗ**, masc. and neut. gen. sing. of **ὅς**.

2. **οὗ**, as adv. *Where*; see **ὅς**.

3. **οὐ** (before a consonant; **οὐκ** before a soft vowel, before an aspirated vowel **οὐχ**), adv.: 1. *Not*:—**οὐ μή** (with Subj.), *not by any means, by no means.*—2. Imparting to a word the very reverse of the meaning which such word has by itself:—**δύναμαι**, *to be able*; **οὐ δύναμαι**, *to be unable*; **θέλω**, *to be willing*; **οὐ θέλω**, *to be unwilling.*

**οὐδέ**, conj. and adv. [**οὐ**, "not"; **δέ**, "and"] 1. Conj.: *And not, nor*:—**οὐδέ . . . οὐδέ**, *neither . . . nor*; **οὐ . . . οὐδέ**, *not . . . nor.*—2. Adv.: *Not even.*

**οὐδ-είς**, **οὐδε-μία**, **οὐδ-έν**, adj. [**οὐδ-έ**, "not even"; **είς**, "one"] *Not even one, not one*;—at xiv. 7 with Gen. of "thing distributed."—As Subst.: a. **οὐδείς**, m. *No one, nobody*;—after a negative, *any one, anybody.*—b. **οὐδέν**, n. *Nothing*;—after a negative, *anything.*

**οὐκ**; see **οὐ**.

**οὐκ-έτι**, adv. [**οὐκ**, "not"; **έτι**, "any longer"] *No longer, no more.*

**οὖν**, adv.: 1. *Then.*—2. *Therefore, consequently.*

**οὐράνιος**, **οὐ**, m., sing. and plur. *Heaven, the heavens.*

**Οὐρβάνος**, **οὐ**, m. [Gr. form of Lat. Urbānus, *i.e.* "One belonging to the city"; or "One who is polished, courteous," *etc.*] *Urban, or Urbane*; a man's name; xvi. 9.

1. **οὖς**, masc. acc. plur. of **ὅς**.

2. **οὖς**, ὠτός, n. *An ear.*

**οὐ-τε**, conj. [**οὐ**, "not"; **τε**, "and"] *And not, nor*:—**οὐτε . . . οὐτε**, *neither . . . nor.*

**οὗτος**, **αὕτη**, **τοῦτο**, pron. dem. *This.*—As Subst.: a. Masc.: (a) **οὗτος**, *This man*;—at viii. 9 inserted after several intervening words in the case and gender of preceding. Subject of the verb for the sake of emphasis.—(b) Plur.: **οὗτοι**, *These men, these.*—b. Neut.: (a) **τοῦτο**, *This*

thing, this.—(b) Plur.: ταῦτα, *These things*.

οὕτως (before a consonant οὕτω), adv. [οὕτως, "this"] *In this way or manner; thus, so*.

οὐχ; see οὐ.

οὐχί, a strengthened form of οὐχ; see οὐ.

ὀφείλ-ετης, εἶπov, m. [ὀφείλω, "to owe"] ("He who owes"; hence) *A debtor*, whether actually or figuratively.

ὀφείλ-ῃ, ἡς, f. [id.] ("An owing"; hence) *One's due*.

ὀφείλ-ημα, ἡμάτος, n. [id.] ("A thing owed"; hence) *A debt*, whether actual or figurative.

ὀφείλω, (f. ὀφειλήσω, p. ὠφείληκα), 1. aor. ὤφειλα, v. a.: 1. *To owe*.—2. With Inf.: (I, etc.) *ought to do, etc.*

ὀφ-θαλμός, θαλμοῦ, m. [prob. akin to root ὀπ, "to see"] ("The seeing thing"; hence) *An eye*, whether actually or figuratively.

ὀφιομαι, fut. ind. of ὀράω.

ὀψών-ιον, ἰου, n. [ὀψών-ης, "one who buys fish or provisions; a purveyor"] ("A thing pertaining to an ὀψώνης"; hence, "provisions"; hence) *For soldiers: Pay and provisions; wages* (as involving the means of buying food);—at vi. 23 in figurative sense.

παγ-ίς, ἰδος, f. [παγ, a root of πήγ-νυμι, "to make fast"] ("That which makes fast"; hence) *A trap, snare*.

πάθ-ημα, ἡμάτος, n. [πάσχω, a. "to suffer"; also, b. "to entertain (certain) feelings"; through root παθ] 1. *Suffering, affliction*.—2. ("An entertaining-certain-feelings"; hence) *Of the passions, etc.: Motion, impulse, etc.*

πάθ-ος, εος ους, n. [id., no. b.] *An emotion, passion, affection*, esp. of a bad nature.

παιδευ-τής, τοῦ, m. [παιδεύω, "to instruct"] *An instructor, teacher*.

πάλαι-ός, ἄ, ὄν, adj. [πάλαι, "long ago"] ("Of, or belonging to, παλαι"; hence) *Old*.

παλαιό-της, τητος, f. [παλαιός, (uncontr. gen.) παλαιός-ος, "old"] ("The quality of the παλαιός"; hence) *Oldness*.

πάλιν, adv.: 1. *Again, a second time*.—2. *Again, back again*.

πάντ-οτε, adv. [πᾶς, παντός, "all"] *Always, at all times*.

πάντ-ως, adv. [id.] ("After the manner of the πᾶς"; hence) *Altogether*:—οὐ πάντως, (not altogether; i. e.) *not at all, by no means*.

παρά, prep. gov. gen., dat., and acc.: 1. With Gen.: *From*.—2. With Dat.: a. *Near, beside*.—b. *With*:—παρ' ἐαυτοῖς,

with yourselves, i.e. in your own estimation or opinion, xi. 25.—c. Before, in the presence of, in the sight of.—3. With Acc.: a. By the side of, beside.—b. Contrary to, against.—c. In comparison, degree, etc.: Beyond, above, more than [akin to Sans. *parā*, "away"].

παράβα-σις, σεις, f. [παβαίνω, "to transgress," through verbal root παβα (= *pāḅ*; βα, a root of βαίνω)] A transgressing, transgression.

παράβα-της, του, m. [id.] A transgressor.

παρά-δίδωμι, f. παρα-δώσω, p. παρα-δέδωκα, 1. aor. παρα-έδωκα, 2. aor. παρα-έδων, v. a. [*pārā*, "from"; δίδωμι, "to give"] ("To give from" one's self to another; hence) 1. : a. To hand down, transmit, deliver.—b. Pass.: Of persons: To be instructed, taught, etc.—2. : a. To give up, surrender into the hands of another.—b. To deliver up, betray.—Pass.: παρά-δίδομαι, p. παρα-δέδομαι, 1. aor. παρα-έδοθην, 1. f. παραδοθήσομαι.

παρά-ζηλ-όω -ώ, f. *pārā*-ζηλώσω, 1. aor. *pār*-εζήλωσα, v. a. [*pārā*, "to"; ζήλ-ος, "jealousy"; also, "emulation"] 1. To provoke, or excite, to jealousy.—2. To provoke, or excite, to emulation.

παρά-κἀλέω, -καλώ, f.

παρακἀλῶ and later παρακαλέσω, 1. aor. *pāre*κἀλεσα, v. a. [*pārā*, "to"; καλέω, "to call"] ("To call to" one's self; hence) To call upon, entreat, beseech, exhort.

παρά-κειμαι, v. mid. [*pārā*, "beside"; κείμαι, "to lie down"] ("To lie down beside" one; hence) With Dat.: To be present to one, etc.

παράκλη-σις, σεις, f. [πακαλέω, "to console," through verbal root παρακλη (i. e. *pārā*, and κλη, a root of καλέω)] ("A consoling"; hence) Consolation, comfort.

παράκο-ή, ἥς, f. [*pārā*κούω, in force of "to disobey," through verbal root παρακο (= *pārā*; κο, root of ἀκούω; see ἀκούω, at end)] A disobeying, disobedience.

παράπτω-μα, μάτος, n. [*pārā*πίπτω, "to fall aside or away," through a verbal root παραπτω (= *pārā*; πτω, a root of πίπτω)] ("That which falls aside"; hence) 1. A spiritual fall from God or His commandments, etc.—2. Transgression, offence.

(*pār*-εισέρχομαι p. *pār*-εισελήλυθα), 2. aor. *pār*-εισῆλθον, v. mid. [*pār*-d, "beside"; εἰσέρχομαι, "to enter"] ("To enter beside"; hence) To enter by stealth.—N.B. The derivation of the word and its consequent force point to its

Subject νόμος at v. 20 as belonging to νόμος, no. 3. The Law of Moses was ushered in, on the contrary, with great solemnity, and with far more than human grandeur and display.

πάρε-σις, σεις, f. [for παρῖσις; fr. παρῖναι, "to remit" punishment, through verbal root παρ (= παρ-δ; ι, root of ἵημι)] *A remitting or remission of punishment, etc.; pardon, forgiveness.*

παριστάνω, late form of παρίστημι.

παρ-ίστημι, f. παρα-στήσω, p. παρ-έστηκα, pluperf. παρ-εισ-τήκειν, 1. aor. παρ-έστησα, 2. aor. παρ-έστην, v. a. and n. [παρ-δ, "beside"; ἵστημι, "to cause to stand—to stand"] 1. Act.: In pres., imperf., 1. fut. and 1. aor.: ("To cause to stand beside"; hence) a. *To place, or set, beside.*—b. *To present, offer, yield, etc.*—2. Neut.: In perf., pluperf., and 2. aor.: Of persons: a. *To stand beside, by, or near.*—b. With Dat.: *To aid, assist, help*; xvi. 2.—3. Mid.: παρ-ίστάμαι, f. παραστήσομαι, *To stand beside, by, or near*;—at xiv. 10 folld. by Dat.

παρ-οργίζω, f. παρ-οργίσω, v. a. [παρ-δ, in "strengthening" force; ὀργίζω, "to anger"] *To anger, to provoke to anger.*

πᾶς, πᾶσα, πᾶν, adj.: 1. Sing.: a. *All, the whole, the whole of.*—b. *Every.*—As Subst.: (a) πᾶς, πᾶν, m. *Every one, each man.*—(b) πᾶν, παντός, n. *Every thing.*—2. Plur.: *All.*—As Subst.: a. πάντες, οὖν, m. *All men or persons, all.*—b. πάντα, οὖν, n. *All things.*—3. In a restricted or qualified force: *All, in the meaning of a very large number of.*—As Subst.: πάντες, οὖν, m. plur. *All men*; i. e. *very many men.*—4. Position of πᾶς:—When the subst., preceded by the article, is to be strongly marked, πᾶς is placed either before the article or after the subst.:—πᾶσα ἡ κτίσις, *the WHOLE creation*, viii. 22:—τὰ μέλη πάντα, *ALL the members*, xii. 4. πᾶ-τήρ, τέπος τρός, m. ("A protector"; also "a nourisher") 1. *A father*, as one who protects, etc.—2. Of God, as *The Father* of Christ and Christ's people.—3. *Ancestor, progenitor* [akin to Sans. pitṛi, fr. root पृ, "to protect, to nourish"; cf. Lat. pater].

Πατρόβας, α, m. *Patrobas*; a man's name; xvi. 14.

Παῦλος, ου, m. [Gr. form of Lat. Paulus, "Little"] *Paulus or Paul*; the name borne by the great apostle of the Gentiles after his conversion.

His former name was *Σαῦλος* or *Σαούλ* (the Gr. form of the Hebr. *Shā'ul*, "Asked for or Desired").

*πείθω*, *f. πείσω*, (*p. πέπεικα*), 1. aor. *ἔπεισα*, *v. a.*: 1. Act.: *To persuade*.—2. Mid.: *πείθομαι* (*f. πείσομαι*), 2. *p.* (as pres.) *πέπειθα*: *a. To obey*.—b. In 2. perf.: *To trust, believe, be confident or persuaded*.—3. Pass.: *πείθομαι*, *p. πέπεισμαι*, 1. aor. *ἐπέισθην*, 1. fut. *πεισθήσομαι*: *a. To be persuaded*.—b. In perf.: *To believe, trust, be confident*.

*πεινᾶω* *-ᾶω*, *f. πεινᾶσω* (and *πεινήσω*, *p. πεπεινηκα*), 1. aor. *ἐπεινᾶσα* (and *ἐπεινήσα*), *v. n.* [*πειν-α*, "hunger"] ("To have *πεινα*"; hence) *To feel hungry, to be hungry*.

*πέμπω*, *f. πέμψω*, (*p. πέπομφα*), 1. aor. *ἔπεμψα*, *v. a.* *To send*.

*περ*, enclitic particle, emphasizing the word to which it is subjoined.

*πέρας*, *ἄρος*, *n.* [*περ-αίνω*, "to bring to an end"] ("That which brings to an end"; hence) *The end or furthest part; an extreme limit or boundary*.

*περί*, prep. gov. gen. (dat. and acc.) With Gen.: ("Around, about"; hence) *About, concerning, respecting*.—N.B. *Περί* does not occur with a dat. in Gr. Test.; neither is it

found with an acc. in the Ep. to the Romans.

*περί-πατέω* *-πατῶ*, *f. περιπατήσω*, *p. περι-πεπάτηκα*, *v. n.* [*περί*, "around"; *πατέω*, "to walk"] ("To walk around, walk about"; hence) *To walk*, i. e. *live*.

*περισσε-ία* (quadrisyll.), *ias*, *f.* [*περισσε-ύω* (quadrisyll.), "to abound" in something] ("An abounding" in something; hence) *Abundance*.

*περισσ-εύω*, 1. aor. *ἐπερίσσευσα*, *v. n.* [*περισσ-ός*, "over and above"] ("To be over and above"; hence) *To abound*.

*περι-σός*, *σός*, *σόν*, *adj.* [*περί*, "beyond"] ("That is beyond the regular number or size"; hence, "out of the common way, remarkable"; hence) *Superior*.—As Subst.: *περισσόν*, *οὔ*, *Superiority, advantage*.

*περίτομ-ή*, *ἡς*, *f.* [for *περί-τεμ-ή*; fr. *περιτεμ*, verbal root of *περιτέμνω* (= *περί*; *τεμ*, a root of *τέμνω*), "to circumcise"] 1. *Circumcision*;—at ii. 29 in figurative force.—2. *Circumcision for circumcised persons*; iii. 30.

*Περσίς*, *ἰδος*, *f.* ("A Persian woman") *Persis*; a woman's name; xvi. 12.

(*πετ-εινός*, *εινός*, *εινόν*, *adj.* [*πέτ-ομαι*, "to fly"] *Flying, able to fly, winged*.—As Subst.:) *πεταινός*, *ων*, *n.* plur.



(“Flying, or winged, things” —i.e. here, “creatures”; hence) *Birds, fowls.*

πέτρα, as, f. *A rock.*

πηλός, οὐ, m. *Mud, clay.*

πίνειν, 2. aor. inf. of πίνω.

πικρ-ία, ίας, f. [πικρ-ός, “bitter”] (“The quality of the πικρός”; hence) *Bitterness*;—at iii. 14 in figurative force.

πῖ-νω, f. πίνωμαι, p. πέπωκα, 2. aor. ἐπῖον, v. n. *To drink* [roots πι and πο, akin to Sans. roots पि and पā, “to drink”].

πῖ-ότης, ότης, f. [πῖ-ος “fat, rich”] (“The quality of the πῖος”; hence) *Fatness, richness.*

πικράσκω, (p. πέπρᾱκα), v. a. *To sell.*—Pass.: πικράσκομαι, p. πέπρᾱμαι, 1. aor. ἐπρᾶθην, (f. πρᾶθήσομαι);—at vii. 14 in figurative force = “to reduce to slavery” (under sin).

πίπτω, f. πεσοῦμαι, p. πέπτωκα, 2. aor. ἔπεσον, v. n. *To fall*, whether actually or figuratively [reduplicated fr. root πετ, akin to Sans. पाट, “to fly”; also “to fall down”].

πιστ-εύω, f. πιστεύσω, p. πεπίστευκα, 1. aor. ἐπίστευσα, v. n. [πίστ-ις, “belief”] (“To have πίστις”; hence) 1. *To believe or credit.*—2. *To believe, have faith.*—3. With

Dat. of person: *To believe*, etc., a person.—4. Pass.: *To be believed.*—Pass.: πιστεύομαι, p. πεπίστευμαι, 1. aor. ἐπίστεύθην, 1. fut. πιστευθήσομαι.

πίσ-τις, τews, f. [for πίσ-τις; fr. πιθ, root of πείθω, “to persuade”; pass., “to be persuaded, to believe or trust”] (“A believing or trusting”; hence) *Belief, trust, faith.*

πλάνη, ης, f. (“A wandering or straying”; hence) *Error*, etc.

πλάσ-μα, μάτος, n. [πλάσσω, “to form,” through root πλαε] *That which is formed or moulded*, esp. from clay or wax; *an image, figure.*

(πλάσ-σω or πλάτ-τω, f. πλάσω, p. πέπλάκα), 1. aor. ἐπλάσα, *To form, mould, shape*, esp. fr. clay or wax.

πλεον-ᾶζω, (f. πλεονᾶσω, p. πεπλεονᾶκα), 1. aor. ἐπλεονᾶσα, v. n. [πλέων, πλεον-ος, “more”] (“To be, or become, more”; hence) *To abound.*

πλεον-εξ-ία, ίας, f. [for πλεον-εχ-σία; fr. πλέων, πλεον-ος, “more”; ἐχ-ω, “to have”] (“A having more”; hence, regarded as a desire or disposition) *A desire to have more than others; avarice, covetousness.*

(πληρ-ο-φορέω -φορῶ), 1. aor. ἐπληροφόρησα, v. a. [πλήρ-ης, “full”; (ο) connecting

vowel; *φορέω*, "to bring"] ("To bring that which is full or full measure"; hence) 1. *To fulfil*.—2. Pass.: (*πληρ-ο-φορέομαι -φορούμαι*), p. *πεπληροφόρημαι*, 1. aor. *ἐπληροφόρηθην*: Of persons: *To be fully assured or persuaded*.

*πληρ-όω -ω*, f. *πληρώσω*, p. *πεπλήρωκα*, 1. aor. *ἐπλήρωσα*, v. a. [*πλήρ-ης*, "full"] ("To make" a thing, etc., "*πλή-ρης*"; hence) 1. *To fill*.—2. *To fulfil, accomplish*.—3. *To complete*.—4. *To teach or explain fully; to preach fully*.—Pass.: *πληρ-όμαι -οῦμαι*, p. *πεπλήρωμαι*, 1. aor. *ἐπληρώθην*, 1. f. *πληρώθισμαι*.

*πλήρῳ -μα*, *μάτος*, n. [lengthened fr. *πλήρο-μα*; fr. *πληρό-ω*, "to fill"] ("That which fills"; hence) *Fulness*.

*πλησίον*, adv. [adverbial neut. of *πλησίος*, "near"] 1. *Near, nigh*.—2. With article prefixed: *One's, etc., neighbour*:—*τῷ πλησίον*, xiii. 10; xv. 2; cf. 1. δ, no. 9.

*πλουτ-έω -ω*, f. *πλουτήσω*, p. *πεπλούτηκα*, v. n. [*πλούτ-ος*, "wealth"] ("To have *πλούτος*"; hence) *To be wealthy, rich, etc.*;—at x. 12 in figurative force.

*πλού-τος*, του, m. [*πλου*, a lengthened form of *πλε* = *πλη*, root of *πίμ-πλη-μι*, "to fill"] ("That which fills or makes full"; hence) *Wealth*,

*riches*, whether actual or figurative.

*πνεύ-μα*, *μάτος*, n. [*πνευ*, lengthened form of *πνε*, root of *πνέω*, "to blow or breathe"] ("That which blows or breathes"; hence) 1. *Wind, air*.—2. *Spirit, disposition*.—3. *A spirit, spiritual being*.—4. With or without the art., and also sometimes with a word descriptive of character or office: *The Spirit, the Holy Spirit*.—5. *One's soul or spirit*.

*πνευμάτ-ικός*, *ική*, *ικόν*, adj. [*πνεῦμα*, *πνεύματ-ος*, "spirit"] ("Of, or pertaining to, *πνεῦμα*"; hence) *Spiritual*.—As Subst.: *πνευματικά*, ὦν, n. plur. *Spiritual things*.

*ποιέω -ω*, f. *ποιήσω*, p. *πεποίηκα*, 1. aor. *ἐποίησα*, v. a.: 1. *To make*, in the fullest acceptance of the term.—2. *To do, perform*.—3. Mid.: *ποιέομαι -οῦμαι*, f. *ποιήσομαι*, 1. aor. *ἐποιήσασθην*, *To make* as one's own especial act.

*ποίη-μα*, *μάτος*, n. [for *ποιε-μα*; fr. *ποιέ-ω*, "to make"] ("That which is made"; hence) *A visible work of God*; i. 20.

*ποιη-τής*, του, m. [for *ποιε-τής*; fr. *ποιέ-ω*, "to do"] *A doer, performer, etc.*

*ποιός*, α, ον, adj.: 1. *Of what sort or kind; what kind of, etc.*—2. *What, which*.

πόλις, *εις*, f. *A city* [akin to Sans. *pur-a*, "a city"].

πολλά, πολλοί; see πολὺς.

πολλ-ᾶκις, adv. [πολὺς, πολλ-οῦ, "much"; plur. "many"] *Many times, oftentimes, frequently.*

πολύ; see πολὺς.

πολύς, πολλή, πολύ, adj. :  
a. Of number or quantity : (a) Sing. : *Much, large, great.*—(b) Plur. : *Many.*—As Subst. : (a) πολλοί, ὦν, m. plur. *Many persons, many* :—with preceding article : οἱ πολλοί, *The many.*—(β) πολλά, ὦν, n. plur. *Many things.*—b. Of degree, etc. : *Much, great.*—Adverbial neut. : (a) Sing. : πολὺ, *Much, greatly.*—As Adverbial Dat. of Measure with comp. words : πολλῶ, *By much, for much, etc.* :—πολλῶ μᾶλλον, *More by far*; i. e. *far or much more.*—(b) Plur. : πολλά, *Much, greatly*; xvi. 6, 12.—N.B. The Comp. and Sup. (πλείων, πλείστος) do not occur in the Ep. to the Romans.

πονηρ-ία, *ίας*, f. [πονηρ-ός, "wicked"] ("The quality, or condition, of the *πονηρός*"; hence) *Wickedness.*

πονηρ-ός, ρά, ρόν, adj. [lengthened fr. *πονέ-ρός*; fr. *πονέ-ω*, in force of "to feel, or suffer, pain"] ("Feeling, or suffering, pain"; hence, "painful"; hence, "in sorry plight, bad"; hence) Morally : *Bad,*

*evil, wicked.*—As Subst. : *πονηρ-όν, ροῦ*, n. With art. : (*The evil thing*; i. e.) *Evil* in the abstract; *wickedness.*

(πορ-εύω, f. *πορεύσω*, 1. aor. *ἐπόρευσα*, v. a. [πόρ-ος, "a way," etc.; also, "a going," etc.] 1. Act. : *To make, or cause, to go.*—2. Mid. : *πορεύομαι*, f. *πορεύσομαι*, (1. aor. *ἐπορεύσῃμι*), 1. aor. pass. in mid. force, *ἐπορεύθην*, ("To make one's self to go"; i. e.) *To go, proceed, etc.*

πορνε-ία (trisyll.), *ίας*, f. [πορνε-ύω, "to fornicate"] *A fornicating, fornication.*

πόσις, *σιος* (Att. *σιως*), f. ("A drinking"; hence) *Drink*, opp. to food eaten [πρ, a root of πίνω, "to drink"].

πόσος, η, ον, adj. Of quantity : *How much.*—As Adverbial Dat. of Measure with comparative words : πόσῳ, *By how much, how much* [akin to Sans. *kas*, "who?" cf. Ionic and Æolic pron. *κόσος*].

πο-τέ, enclitic particle : 1. *At some time, beforetime, once.*—2. In reference to the future : *At some time* [from same source as πόσος; see πόσος].

ποτ-ίζω, (f. *ποτίσω* and *ποτίζω*), p *πεπότιστα*, 1. aor. *ἐπότιστα*, v. a. [πότ-ος, "drink"] With Acc. of person, alone : *To give drink to a person; to give one, etc., drink.*

1. που, enclitic particle : 1.

*Anywhere, somewhere.* — 2. To qualify an expression: *Possibly, perhaps, I suppose, etc.*

2. ποῦ, interrog. adv. *Where?* [akin to Sans. *kas*; see πόσος].

πούς, ποδός, m. ("The going thing"; hence) *A foot* [for πόδ-s, akin to Sans. *pād*, or *pad*, "a foot," fr. root PAD, "to go"; cf. Lat. *pes, pēd-is*; also, English *foot*].

πραγ-μα, μάτος, f. [πράσσω, "to do," through root *πραγ*] ("That which is done"; hence, "a deed, act"; hence) *An affair, matter, business.*

πράξις, εως, f. [for *πραγ-σις*; fr. id.] ("A doing"; hence) 1. Of the members of the body: *Mode of action, office, employment.* — 2. *An act, deed.*

πράσ-σω (πράτ-τω, f. πράξω), p. πέπραχα, 1. aor. έπραξα, v. a. and n. [for *πράγ-ω*; fr. root *πραγ*] *To do*: — *πράσσειν νόμον, (to do, i. e.) to keep, or perform, the Mosaic Law, ii. 25.*

Πρίσκα, ης, f. [Gr. form of Lat. *Prisca*, "Ancient"] *Prisca*, wife of Aquila; xvi. 3:—elsewhere she is called by the diminutive form of the word Πρίσκιλλα = Lat. *Priscilla*.

πρό, prep. gov. gen. *Before*;—at xvi. 7 of time.

πρό-βᾶ-τον, του (mostly *Romans.*

plur.), n. [πρό, "before"; βα, root of βαίρω, "to go"] ("That which goes, or walks, forward"; and, so, an animal that walks as opposed to one that flies, etc.; hence, esp. of small cattle) *A sheep.*

προγεγονώς, via, ός, P. perf. of προγίνομαι.

(προ-γίνομαι, f. προ-γενήσονται), p. προ-γέγονα, v. mid. [πρό, "before"; γίνομαι, "to be"] In time: 1. *To be, or exist, before.* — 2. Perf.: *To have been, or existed, before*; i. e. *to be past.*

προ-γινώσκω, (f. προ-γνώσονται), 2. aor. προ-έγνων, v. a. [πρό, "before" in time; γινώσκω, "to know"] *To know before or previously; to fore-know.*

(προ-γράφω, f. προ-γράψω), 1. aor. προ-έγραψα, v. a. [πρό, "before" in time; γράφω, "to write"] *To write before or previously; to write in time past or aforesaid.* — Pass.: (προ-γράφομαι), p. προ-γέγραμμαι, 2. aor. προ-εγράφη.

(προ-δίδωμι, f. προ-δώσω, p. προ-δέδωκα), 1. aor. προ-έδωκα, v. a. [πρό, "before" in time; δίδωμι, "to give"] *To give before or first.*

(προ-εἶπον, f. προ-ερέω and προ-ερεώ), p. προ-εἶρηκα, v. n. [πρό, "before" in time; εἶπον, "I said":—root *ἔρ*, "to say"] Second aor. without

pres., the other tenses being used as its fut. and perf.: ("To say before or previously"; hence) *To foretell*, etc.

**προείρηκα**, perf. ind. of **προεῖπον**.

(**προ-επαγγέλλομαι**), 1. aor. **προ-επηγγειλάμην**, v. mid. [**πρό**, "before" in time; **ἐπαγγέλλομαι**, "to promise"] *To promise before or in time past*.

(**προ-ετοιμάω**), 1. aor. **προ-ητοίμασα**, v. a. [**πρό**, "before" in time; **ἐτοιμάω**, "to prepare"] *To prepare before or previously*.

(**προ-έχω**, contr. **προὔχω**, f. **προ-έξω**, 2. aor. **προ-έσχον**, v. a. [**πρό**, "before"; **έχω**, "to have, or hold"] 1. *To have, or hold, before*.—2.) Mid.: **προ-έχομαι**, (2. aor. **προ-εσχόμην**), ("To have, or hold, one's self before"; hence) In rank, estimation, etc.: *To surpass, excel, be better*.

**προ-ηγείμαι -ηγούμεναι**, (f. **προ-ηγήσομαι**), v. mid. [**πρό**, "forwards"; also "before" in estimation, etc.; **ηγείμαι**, "to lead"; also "to deem or consider"] With Acc. of person and Dat. of thing: 1. *To lead forwards, or guide, a person to something*.—2. ("To deem, or consider, before" one's self; hence) *To prefer a person to one's self in something*.—N.B. The passage at xii. 10 is referred

by some to no. 1, by others to no. 2.

**πρό-θε-σις**, **σεως**, f. [**προ**, "before"; **θε**, a root of **τίθημι**, "to put or place"] ("A putting, or placing, before"; hence) *Predetermination, design, intention, purpose*.

**πρό-θυμ-ος**, **ον**, adj. [**πρό**, "forward"; **θυμός**, "mind"] ("Having the mind forward"; hence) *Ready, willing*.

**προ-ίστημι**, f. **προ-στήσω**, p. **προ-έστηκα**, v. a. [**πρό**, "before"; **ίστημι**, "to set"] 1. *To set before*.—2. Pass.: **προ-ίστάμαι**, ("To be set before"; hence) *To govern, manage, direct, rule*.

**προ-κόπτω**, f. **προ-κόψω**, (p. **προ-έκοφα**), 1. aor. **προ-έκοψα**, v. n. [**πρό**, "before"; **κόπτω**, "to cut"] ("To cut before" one; hence, prob. from armies cutting away hindrances to their forward march) Of the night, etc.: *To advance*.

(**προ-νοέω -νωέω**, 1. aor. **προ-νούνόησα**), v. a. [**πρό**, "before" in time; **νοέω**, "to think about"] 1. *To think about, or of, beforehand; to plan beforehand; to provide*.—2. Mid.: **προ-νοέομαι -νωοῦμαι**, (1. aor. **προ-νουνόησα**) = no. 1.

**προ-νο-ία** (trisyll.), **ίας**, f. [**προ-νο-έω**, "to think of before-

hand"] ("A thinking of beforehand"; hence) With Gen.: *Forethought about, provision for.*

(προ-ορίζω), 1. aor. προ-όρισα, v. a. [πρό, "beforehand"; ορίζω, in force of "to determine"] *To determine beforehand; to pre-determine, predestinate.*

προ-πέμπω, (f. προ-πέμψω), 1. aor. προ-έπεμψα, v. a. [πρό, "forwards"; πέμπω, "to send"] *To send forwards, to forward.*—Pass.: (προ-πέμπομαι), 1. aor. προ-επέμψην.

πρός, prep. gov. (gen., dat., and) acc.: With Acc.: 1. Locally: a. *To, towards, unto.*—b. *At, about, near, over against.*—c. *Before.*—2. Of speaking, praying, etc.: *To, unto.*—3. *In reply to, to, as to.*—4. *In reference to, in respect to.*—5. In comparisons: *To, unto.*—6. *In reference to, or for, some purpose.*

προσάγω-ή, ἡς, f. [for προσάγ-η; fr. προσάγω, in force of "to approach, draw near," through verbal root προσάγ (= πρόσ; άγ, root of άγω); άγ being reduplicated as in 2. aor. of άγω; cf., also, simple άγωγή] *An approaching, or drawing near; access.*

προσ-δέχομαι, (f. προσ-δέχομαι), 1. aor. προσ-εδέξαμην,

v. mid. [πρός, in "strengthening" force; δέχομαι, "to expect, await"] *To expect, await, wait for, with an implied notion of earnestness.*

προσευχ-ή, ἡς, f. [προσεύχομαι, "to pray to"] ("A praying to" God; hence) *Prayer, supplication.*

προσ-εύχομαι, imperf. προσ-νυχόμην, f. προσ-εύχομαι, 1. aor. προσ-νυξάμην, v. mid. [πρός, in "strengthening" force; εύχομαι, "to pray for"] With Acc. of thing: *To pray for.*

προσ-κατερέω -κατερέω, f. προσ-κατερέσω, v. n. [πρός, "at or near"; κατερέω, "to be steadfast," etc.] ("To be steadfast at or near" something; hence) With Dat. of thing: *To continue instant, or persevere, in.*

πρόσκομ-μα, μάτος, n. [for πρόσκοπ-μα; fr. προσκόπτω, "to stumble"] ("That which stumbles"; hence) *A stumbling.*

προσ-κόπτω, (f. προσ-κόψω), 1. aor. προσ-έκοψα, v. n. [πρός, "at or against"; κόπτω, "to strike"] ("To strike against"; hence) With Dat., or έν with Dat.: *To stumble at, in a figurative sense; to be offended at.*

(προσ-λαμβάνω, f. προσ-λήψομαι, 2. aor. προσ-έλαβον, v. a. [πρός, "to"; λαμβάνω, "to

take"] 1. *To take to one.*—  
2.) Mid.: *προσ-λαμβάνομαι*,  
2. aor. *προσ-ελάβόμην*, ("To  
take to one's self"; hence)  
With Acc. of person: *To*  
*receive*.

*πρόσληψις*, *ews*, f. [for  
*πρόσλαβ-σις*; fr. *προσλαμβ-*  
*ᾶνω*, in mid. "to receive,"  
through verbal root *προσλαβ*  
(= *πρός*; *λαβ*, root of *λαμβάνω*)]  
*A receiving, reception*.

*προσῳ-τις*, *τιδος*, f. [*προϊσῳ-τις*,  
"to stand before";  
hence, "to protect," etc.,  
through verbal root *προστα*  
(= *πρό*; *στα*, root of *ἵσῳ-μι*)]  
*A protectress, succourer*, etc.

*προσφορ-ά*, *ας*, f. [for  
*προσφερ-ά*; fr. *προσφέρ-ω*, "to  
bring to"; hence, "to offer"  
as an oblation, etc.] *An*  
*offering*.

*προσωποληψία*, *ιας*, f. [for  
*προσωπο-λαβ-σία*; fr. *πρόσ-*  
*ωπον*, (uncontr. gen.) *προσ-*  
*ώπο-ος*, in force of "a person";  
*λαβ*, root of *λαμβάνω*, "to  
receive"] ("A receiving of a  
person, .or persons," before  
others; hence) *Respect of per-*  
*sons*.

(*προ-τίθημι*, f. *προ-θήσω*,  
1. aor. *προῖθηκα*, v. a. [*πρό*,  
"forth or before"; *τίθημι*, "to  
set"] 1. *To set forth or be-*  
*fore.*—2.) Mid.: (*προ-τίθεμαι*),  
2. aor. *προ-εθέμην*: a. *To set*  
*forth* as one's own especial  
act.—b. *To set before one's*

*self* as an object of desire, etc.;  
*to purpose, design, intend*.

*προφητε-ία* (quadrissyll.), *ιας*,  
f. [*προφητε-ύω* (quadrissyll.),  
"to prophesy"] *A prophesy-*  
*ing, prophecy*.

*προ-φή-της*, *του*, m. [*πρό*,  
"beforehand"; *φη*, a root of  
*φημί*, "to speak or say"]  
("One who speaks, or says,  
beforehand"; hence) *A prop-*  
*het*, as one who foretells  
things that are to happen.

*προφήτ-ικός*, *ική*, *ικόν*, adj.  
[*προφήτ-ης*, "a prophet"]  
*Of, or belonging to, a prophet*  
*or the prophets; prophetic,*  
*prophetical*.

*πρῶτον*, adv. [adverbial  
neut. of *πρῶτος*, "first"] *In*  
*the first place, first of all,*  
*first*.

*πρῶτος*, *η*, *ον*, sup. adj.  
[contracted fr. *πρό-ατος*, syn-  
copated fr. *πρό-τατος*; fr. *πρό*,  
"before," with superlative  
suffix *τατος*] ("Most before,"  
in place, rank, time, etc.;  
hence) 1. *First*, in fullest  
meaning of the word.—2. *The*  
*first that does, etc.; the first*  
*to do, etc.*

*πρωτό-τοκ-ος*, *ον*, adj. [for  
*πρωτό-τεκ-ος*; fr. *πρῶτος*, (un-  
contr. gen.), *πρώτο-ος*, "first";  
*τεκ*, root of *τίκτω*, (pass.)  
"to be born"] *First-born*.

*πταίω*, f. *πταίω*, (p. *ἐπταί-*  
*κα*), 1. aor. *ἐπταίσα*, v. n. *To*  
*stumble, trip, fall*.

**πτωχός**, ἡ, ὁν, adj. [for πτωκ-ός; fr. πτώσ-σω (= πτώκ-σω), "to go about crouching or cowering," as a beggar would] ("Going about crouching or cowering"; hence, "begging"; hence) *Poor*.—As Subst.: **πτωχοί**, ὧν, m. plur. With art.: *The poor*.

**πῦρ**, πυρός, n. ("The purifying thing"; hence) *Fire*, as meaning originally that which purifies, etc. [akin to Sans. root pṛ, "to purify"].

(**πωρ-όω** -ω, f. *πωρώσω*), p. **πεπόρωκα**, v. a. [**πῶρ-ος**, a species of "stone or marble"] ("To turn" something "into *pῶρος*"; hence, "to petrify"; hence) 1. *To harden the heart, feelings, etc.*—2. Pass.: (**πωρ-δομαι** -οῦμαι), p. **πεπόρωμαι**, 1. aor. *ἐπωρώθην*: Of persons: *To become hardened, or callous, in heart, etc.*; xi. 7.

**πῶρε-σις**, σεις, f. [lengthened fr. **πῶρο-σις**; fr. **πῶρ-ω**, "to harden"] ("A hardening"; hence) Of the heart: *Hardness, callousness*;—at xi. 25 rendered "blindness" in English Version.

**πῶς**, interrog. adv. *In what way, how* [akin to Sans. *kas*, "who?"] see **πόσος**, **ποτέ**].

\***Ρεβέκκα**, ἡς, f. ("A noose"; hence, figuratively, "a fascinating beauty") *Rebecca*; the wife of the Patri-

arch Isaac; ix. 10; cf. Gen. xxii. 23.

**ῥῆ-μα**, μᾶτος, n. [root **ῥη**, a lengthened form of root **ρε**, whence **ῥέω** = **ἔρ-ω**, "to say or speak"] ("That which is said or spoken"; hence) *A word, saying, declaration, etc.*

**ῥίζα**, ἡς, f. *A root*, whether actual or figurative [akin to Sans. root **VRIDH**, "to grow"].

**Ῥούφος**, ου, m. [Gr. form of Lat. *Rufus*, i. e. "Red One" or "Red-haired One"] *Rufus*; prob. the son of Simon of Cyrene mentioned by St. Mark, xv. 21.

**ῥύομαι**, f. **ῥύσσομαι**, 1. aor. *ἔρρυσάμην*, v. mid.: 1. *To deliver*.—2. Pass.: 1. aor. *ἔρ-ῥύσθην*, *To be delivered*.

**ῥυσθεῖς**, εἶσα, ἐν, P. 1. aor. pass. of **ῥύομαι**.

**Ῥώμη**, ἡς, f. [Gr. form of Lat. *Roma*] *Rome*; the chief city of Italy, and the metropolis of the Roman Empire.

\***σαβᾶωθ**, m. indecl. ("Hosts") *Sabaoth*.

**σαρκ-ικός**, ική, ικόν (**σάρκ-ινος**, ἴνη, ἴνον), adj. [**σάρξ**, **σαρκ-ός**, "flesh"] *Of, or belonging to, the flesh* (i. e. corrupt human nature); *carnal*.

**σάρξ**, σαρκός, f.: 1. *Flesh*.—2. *Fleshly, or carnal, human nature*.—3. *A person, human*



*being*.—4. *A body* as consisting of flesh.

\*Σάρρα, *as, f.* ("Princess") *Sarah*, the wife of Abraham; iv. 19; ix. 9; cf. Gen. xvii. 15. Her original name of Sarai prob. means "Contentious"; cf. Gen. xi. 29.

\*Σάτανᾱς, *ā, m.* ("Adversary") *Satan*; the chief of the rebellious fallen spirits, the enemy of God and man.

σε-αυτοῦ, *αυτῆς, αυτοῦ* (only insing. number), reflexive pron. of 2. person [σέ, "thou or you"; αὐτοῦ, gen. of αὐτός, "self"] *Of thyself or yourself*, etc.

(σεβ-ᾶσμαι), 1. aor. pass. form in mid. force *σεβάσθην*, v. mid. [σεβ, root of σεβ-ομαι, in force of "to worship, honour," etc.] *To worship, honour*, etc.

σημεῖον, *ov, n.* [akin to σῆμα, "a sign"] 1. *A sign, token*, etc.—2. *A miraculous sign, a miracle*.

σήμερον, *adv.* *To-day*, on this same day [fr. ἡμέρα, "a day"; the σ is prob. the representative of the Sans. *sa*, "the same," used as prefix].

σιγ-ᾶω-ῶ, (f. σιγήσομαι and later σιγήσω, p. σεσίγηκα), 1. aor. *ἐσίγησα*, v. n. [σιγ-ή, "silence"] 1. *To keep silence, hold one's peace, be silent*.—2. Pass.: *σιγ-ᾶμαι-ῶμαι*, p. *σεσίγημαι*, (1. aor. *ἐσίγηθην*,

1. fut. *σιγήθσομαι*), *To be kept silent or in silence; to be kept secret*.

\*Σιών, *m. indecl.* ("Sunny") *Sion*; the loftiest and most south-western of the hills on which Jerusalem was built. Often put for Jerusalem itself.

σκανδάλ-ιζω, *f. σκανδαλίσω*, 1. aor. *ἐσκανδάλισα*, v. a. [σκάνδάλ-ον, "a snare" laid for the enemy; hence, "a stumbling-block, cause of offence or stumbling"] 1. Act.: *To be a stumbling-block to one; to make one to stumble; to prove a cause of offence, or stumbling, to one; to offend*.—2. Pass.: *σκανδάλιζομαι*, 1. aor. *ἐσκανδάλισθην*, 1. f. *σκανδαλίσθησομαι*, *To be made to stumble; to stumble; to be offended*.

σκάνδ-ᾶλον, *ἄλου, n.* ("That which jumps upwards"; hence, "a stick in a trap" on which a bait is placed, and which when touched by the animal springs up and shuts the trap; hence, "a trap-spring"; hence, "a snare" laid for an enemy; hence) Figuratively: 1. *A cause of offence, stumbling-block, scandal*.—2. *Offence, obstacle, hindrance*, etc. [akin to Sans. root SKAND, "to jump upwards"].

σκεῦος, *eos ovs, n.* *A vessel, or implement*, of any kind, whether actual or figurative.

**σκληρ-ότης, ότης, f.** [σκληρ-ός, "hard"] ("The quality of the σκληρός"; hence) Morally or spiritually: *Hardness*.

**σκληρ-ύνω, v. a.** [id.] *To make hard, to harden*;—at ix. 18 in figurative force.

**σκοπ-έω -ῶ, (f. σκοπήσω), v. n.** ("To look"; hence) *To consider, see, observe, note, mark*, etc. [akin to Sans. root SPAC, the original form of PAC, "to see, behold," etc.].

**(σκοτ-ίζω, v. a.** [σκοτ-ος, "darkness"] *To make to be in a state of darkness, to darken*.—Pass.: σκοτ-ίζομαι), part. perf. ἐσκοτισμένος, 1. aor. ἐσκοτίσθην, 1. f. σκοτισθήσομαι, *To be made dark, to be darkened*.

**σκότ-ος, eos ους, n.** ("The covering thing"; hence) *Darkness*, whether actual or figurative [akin to Sans. root CHHAD (original form SKAD), "to cover"].

**\*Σόδομα, ὠν, n. plur.** (perhaps "Burning, or Limekiln") *Sodom*; a city of Canaan, situate in a very rich plain, not far from the Jordan, and destroyed by fire from heaven for the wickedness of its inhabitants.

**σοφ-ία, ίας, f.** [σοφ-ός, "wise"] ("The quality of the σοφός"; hence) *Wisdom*.

**σοφός, ή, ός, adj.** *Wise*.—

As Subst.: σοφοί, ὧν, m. plur. *Wise persons, wise men*.

**Σπᾶνία, as, f.** [Gr. form for Lat. Hispania] *Spain*; a country of S.W. Europe.

**σπέρ-μα, μᾶτος, n.** [σπερ, a root of σπείρω, "to sow"] ("That which is sown"; hence, "seed" of a plant, etc.; hence) Of persons: *Seed, offspring, children*.

**σπουδ-ή, ής, f.** [for σπευδ-ή; fr. σπεύδ-ω, "to hasten"] ("A hastening"; hence, "haste, speed"; hence) *Diligence, earnestness*.

**Στάχυς, υος, m.** [στάχυς, "an ear of corn"] *Stachys*; a man's name; xvi. 9.

**στεναγ-μός, μου, m.** [στεν-ᾶω (= στενᾶν-ω), "to groan"] ("That which groans"; hence) *A groan, a groaning*.

**στεν-ᾶζω, (f. στενάζω), 1. aor. ἐστέναξα, v. n.** [στέν-ος, "a groan"] *To groan*.

**στενοχωρ-ία, ίας, f.** [στενόχωρ-ος, "of narrow space"] ("The quality, or state, of the στενόχωρος"; hence, "narrowness of place"; hence, figuratively) *Distress, anguish*.

**στήκ-ω, v. n.** [ἔ-στηκ-α, perf. ind. of ἵστημι] *To stand*, whether actually or figuratively.

**στηρ-ίζω, f. στηρίξω (στηρίσω and στηρίῶ), 1. aor. ἐστήριξα (late ἐστήρίσα), v. a.** ("To make firm"; hence) Morally:

*To establish in the faith, to strengthen.* — Pass.: (στηριζομαι), p. ἐστηρίγμαι, 1. aor. ἐστηρίχθην, 1. fut. στηριχθήσμαι [akin to Sans. *sthir-a*, “firm”].

στοιχ-έω -ῶ, (f. στοιχήσω), 1. aor. ἐστοίχησα, v. n. [στοῖχος, “a row”] (“To go in a row”; hence) *To walk*.

στόμα, ἄτος, n. *A mouth*.

σύ, σοῦ (plur. ὑμεῖς, ὑμῶν), pron. pers. *Thou, you*; — the gen., dat., and acc. sing. are used enclitically [akin to Sans. *yush-mad*].

συγ-γεν-ής, ἐς, adj. [for συν-γεν-ής; fr. σύν, “with”; γεν, root of γίγνομαι, “to be born”] (“Born with” another or others; i. e. from the same parents or stock; hence) *Of the same family, akin, related*. — As Subst.: συγγενής, ἐς οὖς (mostly plur.), m. *A kinsman, relative, relation*.

(συγ-κάμπτω, f. συγ-κάμψω), 1. aor. συν-έκαμψα, v. a. [for συν-κάμπτω; fr. σύν, “together”; κάμπτω, “to bend”] Of the back as Object: *To bend together, bow down*.

(συγ-κλείω, f. συγ-κλείσω), 1. aor. συν-έκλεισα, v. a. [for συν-κλείω; fr. σύν, “together”; κλείω, “to shut”] (“To shut together”; hence) *To enclose, shut up*; — at xi. 32 in figurative force.

συγ-κληρονόμος, κληρονόμου, m. [for σύν, “together with”; κληρονόμος, “an heir”] (“An heir together with” another; hence) *A fellow-heir, joint-heir*.

συγ-κοινωνός, κοινωνοῦ, m. [for συν-κοινωνός; fr. σύν, “together with”; κοινωνός, “a partner”] (“A partner together with” another; hence) With Gen.: *A fellow-sharer of, a partaker in common of, something*.

συ-ζάω -ζῶ, f. συ-ζήσω, v. n. [for συν-ζάω; fr. σύν, “together with”; ζάω, “to live”] With Dat. of person: *To live together with*.

συζήσω, fut. ind. of συζάω. σύμ-βουλ-ος, ου, m. [for σύν-βουλ-ος; fr. σύν, “with”; βουλ-ή, “counsel”] (“One that is in, or holds, counsel with” another; hence) *A counsellor, adviser*.

συμ-μαρτυρέω -μαρτυρῶ, v. n. [for συν-μαρτυρέω; fr. σύν, “with,” also “at the same time”; μαρτυρέω, “to bear witness”] 1. With Dat.: *To bear witness with*. — 2. Alone: *To bear witness at the same time*.

σύμ-μορφ-ος, ον, adj. [for σύν-μορφ-ος; fr. σύν, denoting “conformity with”; μορφ-ή, “form”] (“Having the same μορφή with” something else; hence, in figurative force)

*Conformed to, resembling*;— at viii. 29 folld. by Gen.: (but at Phil. iii. 21 by Dat.)

(*συν-παράκλῆω -παράκλῶ*, f. *συν-παράκλέσω*), v. a. [for *συν-παράκλῆω*; fr. *σύν*, in “augmentative” force; *παράκλῆω*, in force of “to cheer, encourage”] *To cheer, or encourage, greatly; to comfort much or abundantly.*—

Pass.: 1. aor. *συν-παρεκλήθην*.

*συνπαράκληθῆναι*, 1. aor. inf. pass. of *συνπαράκλέω*.

*συν-πάσχω*, v. n. [for *συν-πάσχω*; fr. *σύν*, “with”; *πάσχω*, “to suffer”] *To suffer with another*;— at viii. 17 supply *αὐτῷ* (= *Χριστῷ*) after *συνπάσχομεν*.

*σύν-φημι*, v. n. [for *σύν-φημι*; fr. *σύν*, “with”; *φημί*, “to say or speak”] (“To say, or speak, with” one; hence) With Dat.: *To assent, consent, or agree, to.*

*σύν-φύ-τος*, *τον*, adj. [for *σύν-φύ-τος*; fr. *σύν*, “together with”; *φύ-ω*, (in neut. force) “to grow”] (“Grown together with”; hence) With Dat.: *Conformed to.*—N.B. The English Version renders the word “planted together.”

*σύν*, prep. gov. dat. only. *With, together with.*

(*σύν-ἀγωνίζομαι*), 1. aor. *σύν-ηγωνίσαμην*, v. mid. [*σύν*, “together with”; *ἀγωνίζομαι*, “to strive”] With Dat.: *To*

*strive together with*;— at xv. 30 in figurative force.

*σύν-αἰχμάλωτος*, -*αἰχμάλωτος*, m. [*σύν*, “together with”; *αἰχμάλωτος*, “a prisoner”] (“One who is an *αἰχμάλωτος* together with” another; hence) *A fellow-prisoner.*

*σύν-ἀναπαύομαι*, v. pass. [*σύν*, “with”; *ἀναπαύομαι*, “to take rest”] (“To take rest with” one; hence) With Dat. of person: *To be refreshed, or to receive comfort, with.*

*σύν-ἀντιλαμβάνομαι*, 2. aor. *σύν-αντελάβομην*, v. mid. [*σύν*, in “strengthening” force; *ἀντιλαμβάνομαι*, (mid.) in force of “to assist”] With Dat.: *To assist, help, give assistance to, etc.*

*σύν-ἀπάγω*, f. *σύν-ἀπάξω*, v. a. [*σύν*, “with”; *ἀπάγω*, “to lead away”] With Dat. of person: 1. *To lead away with.*—2. Pass.: *σύν-ἀπάγομαι*, 1. aor. *σύν-ἀπήχθην*, *To be led along with*; hence, *to condescend to.*

(*σύν-δοξάζω*, v. a. [*σύν*, “together with”; *δοξάζω*, “to glorify”] With Dat. of person: *To glorify together with.*)—Pass.: 1. aor. *σύνεδοξάσθην*;— at viii. 17 supply *αὐτῷ* (= *Χριστῷ*) after *συνδοξασθῶμεν*.

*σύνειδ-ησις*, *ήσεως*, f. [ob- sol. *συνεῖδ-ω*, “to know with

one's self"; i. e. "to be conscious" ("A being conscious"; hence) *Conscience*.

**σύν-εργ-έω**, v. n. [σύν, "together"; ἔργον, "work"] *To work together, co-operate, combine, unite.*

**σύνεργ-ός**, οὐ, m. [σύνεργ-έω, "to work together"] ("One working together" with another; hence) *A helper, fellow-helper.*

**συνετάφην**, 2. aor. ind. pass. of *συνθάπτω*.

**σύν-εὐδοκέω** -εὐδοκῶ, v. n. [σύν, "with"; εὐδοκέω, "to be well pleased"] With Dat.: *To be well pleased with, consent to, approve of.*

**σύν-ἡδομαι**, f. *συν-ἡσθήσομαι*, 1. aor. *σύν-ἡσθην*, v. mid. [σύν, "with"; ἡδομαι, "to be pleased"] With Dat. of thing: *To be pleased with, to delight in.*

(**συν-θάπτω**, v. a. [σύν, "with"; θάπτω, "to bury"] With Dat. of person: *To bury with one.*)—Pass.: 2. aor. *σύν-ετάφην*.

**σύν-ιημι**, f. *συνήσω* (and *συνήσομαι*, p. *συνεῖκα*), 1. aor. *συνήκα*, v. a. [σύν, "together"; ιημι, "to send"] ("To send, or bring, together"; hence, with reference to the mind or mental powers as Object) *To perceive, understand, comprehend*;—in Ep. to Romans without nearer Object.

**σύν-ίστημι**, (f. *συν-ίστησω*), p. *σύν-έστηκε*, 1. aor. *σύν-έστηκα*, v. a. [σύν, "together"; ἵστημι, "to set"] ("To set together"; hence) 1. *To introduce, or commend, a person to another.*—2. *To set up, demonstrate, prove, establish.* **σύνιέν**, οὔσα, οὖν, late P. pres. of *συνιήμι* (as if fr. a contr. form *σύνιέω*).

**συν-τελέω** -τελῶ, f. *συν-τελέσω*, 1. aor. *συνετέλεσα*, v. a. [σύν, in "strengthening" force; τελέω, "to bring to an end"] *To bring quite to an end; to finish, end.*

**συν-τέμνω**, (f. *συν-τεμῶ*), v. a. [σύν, in "strengthening" force; τέμνω, "to cut"] ("To cut completely"; hence) *To cut short.*

**συν-τριβω**, f. *συν-τριψω*, 1. aor. *σύν-έτριψα*, v. a. [σύν, "together"; τριβω, "to rub"] ("To rub together"; hence) *To break, bruise, crush.*

**σύντριμ-μα**, μάτος, n. [for *σύντριβ-μα*; fr. *συντριβ-ω*, "to break or crush"] ("That which breaks or crushes"; hence) 1. *A stumbling-block.*—2. *Destruction.*

**σύν-ωδίνω**, v. n. [σύν, "together"; ὠδίνω, "to be in travail"] *To be in travail together.*

**συ-σταυρόμαι**, -σταυρ-οῦμαι, p. *σύν-εσταυρώμαι*, 1. aor. *σύν-εσταυρώθην*, v. pass.

[for συν-σταυρόμαι; fr. σύν, "together with"; σταυρόμαι, "to be crucified"] *To be crucified together with another.*

συν-στενάζω, v. n. [for συν-στενάζω; fr. σύν, "together"; στενάζω, "to groan"] *To groan together.*

συν-σχηματίζω, v. a. [for συν-σχηματίζω; fr. σύν, "with"; σχηματίζω, "to form or fashion"] ("To form, or fashion" one thing "with" another; hence) 1. *To conform one thing to another.*—2. Pass.: συν-σχηματίζομαι: With Dat.: *To be conformed to.*

σφάγ-ή, ἥς, f. [σφάζω, "to slay," through root σφαγ] *A slaying or slaughtering; slaughter.*

σφραγίζω, f. σφραγίσω, Attic σφραγίσω, 1. aor. ἐσφραγίσω, v. a. [for σφραγίδω; fr. σφραγίς, σφραγίδ-ος, "a seal"] 1. *To seal.*—2. *To assure, secure something to one.*—3. Mid.: σφραγίζομαι, *To seal, or assure, something to a person as one's own especial act.*

σφραγίς, ἰδος, f. *A seal*;—at iv. 11 in figurative force.

σώ-ζω, f. σώσω, p. σέσωκα, 1. aor. ἔσωσα, v. a. [σῶ-ς, "safe"] ("To make safe"; hence) *To save, in the fullest meaning of the term.*—Pass.:

σώ-ζομαι, p. σέσωμαι, 1. aor. ἐσώθην, 1. f. σωθήσομαι.

σῶμα, ἄτος, n. *A body.*

σωρεύω, f. σωρεύσω, v. a. [σωρ-ός, "a heap"] *To heap, hear up.*

Σωσ-ί-πατρ-ος, ου, m. [σῶσις, σώσι-ος, "salvation"; πατήρ, πατρ-ός, "father"] ("Salvation of father") *Sosipatrus or Sosipater*; a man's name; xvi. 21.

σωτηρ-ία, ἰας, f. [σωτήρ, "a saviour"] ("The thing pertaining to a σωτήρ"; hence) *Salvation.*

σωφρον-έω -ώ, (f. σωφρονήσω), 1. aor. ἐσωφρόνησα, v. n. [σώφρων, σώφρον-ος, "sound in mind, to be in one's, etc., right mind."—2. *To show self-control; to be of a modest, or humble, mind.*

τάλαιπωρ-ία, ἰας, f. [ταλαίπωρος, "wretched"] ("The condition, or quality, of the ταλαίπωρος"; hence) *Wretchedness, misery.*

τάλαιπωρος, ον, adj. *Wretched, miserable.*

ταπεινός, ή, όν, adj. *Humble.*

τάσσω (Attic τάττω, f. τάξω, p. τέταχα), 1. aor. ἔταξα, v. a. [for τάγ-ω; fr. root ταν] ("To arrange, set in order"; hence) *To assign, appoint one to something.*—

Pass.: τάσσομαι (Attic τάττομαι), p. τεταγμαι, 1. aor. ἐτάχθην, 1. fut. ταχθήσομαι.

τάφ-ος, ου, m. [θάπτω, "to bury," through root ταφ] ("That which buries"; hence) *A tomb, sepulchre.*

τάχ-α, adv. [ταχ-ύς, "quick"] 1. *Quickly.*—2. To express a contingency: *Perhaps.*

τάχ-ος, εος ους, n. [ταχ-ύς, "swift"] ("A being swift"; hence) *Swiftness, speed*;—adverbial expression: ἐν τάχει, *speedily, with speed.*

τέ, conj. 1. *And*:—τέ . . . καί, *both . . . and*, i. 12, etc. —2. *Too, also* [like Lat. *que*, akin to Sans. *cha*, "and"].

τέθεικα, perf. ind. of τίθημι.

τέκ-νον, νου, n. [τεκ, a root of τίκτω (of a female parent), "to bring forth"] ("That which is brought forth", hence) *A child*, whether actually or figuratively.

τέλ-ειος, εία, ειον (τέλ-ειος, ειον), adj. [τέλ-ος, "completion"] ("Pertaining to τέλος"; hence) *Morally: Perfect.*

τέλ-εω -ῶ, (f. τελέσω, Attic τελέω), p. τετέλεκα, 1. aor. ἐτέλεσα, v. a. [τέλ-ος, "an end"] 1. *To bring to an end, finish.*—2. *To accomplish, fulfil.*—3. *To pay.*

τέλος, εος ους, n.: 1. *An end, termination.*—2. *An end, purpose, intention.*—3. *An*

*end, consequence, result, issue.*

—4. *An impost, tax, customary payment, custom.*

τέρας, ἄρος, n. *A sign, wonder, marvel, portent.*

Τέρτιος, ου, m. [Gr. form of Lat. *Tertius*, "Third"] *Tertius*; a man's name; xvi. 22.

τετραποδα, ων; see τετράπους.

τετρ-ᾶ-πους, πουν, adj. [τέτταρες (in composition τετρ), "four"; (α) connecting vowel; πούς, "a foot"] *Having, or with, four feet; four-footed.*—As Subst.: τετραποδα, ων, n. plur. *Four-footed beasts, quadrupeds.*

τί-θη-μι, f. θήσω, p. τέθεικα, 1. aor. ἔθηκα (found only in indic.), 2. aor. ἔθην, v. a.: 1. *To put, place, set.*—2. With second Acc.: *To appoint, make*, etc., an object that which is denoted by the second Acc.; iv. 17 [lengthened and strengthened fr. root θε, akin to Sans. root धृ, "to put"].

τι-μή, μῆς, f. [τί-ω, "to honour"] ("That which honours"; hence) *Honour.*

Τιμ-ό-θεος, θεού, m. [τίμω, "to honour"; (α) connecting vowel; Θεός, "God"] ("One honouring God") *Timotheus or Timothy*; a man's name; xvi. 21; cf. Acts xvi. 1.

1. τις, τι (Gen. τίνος), indef.

pron. : 1. *Some, any* ;—for the indefinite English article : *τερεὺς τις, some priest*, i. e. *a priest*.—As Subst. : a. Masc. : (a) *Some one, a certain person, any one*.—(b) Plur. : *Some persons, some*.—b. Neut. : Sing. : *Something, anything*.—2. *A certain person or thing*.

2. *τίς, τί* (Gen. *τίνος*), interrog. pron. : 1. *Who, which, what* ?—Adverbial neut. : *τί, Why? wherefore?*—As Subst. : a. Masc. : *τίς, Which person, what person? who?*—b. Neut. : *τί, What thing? what?*—2. *Which, or whether*, of the two.—As Subst. : *τί, Which, or whether*, of two things.

*τοιούτος, τοιαύτη, τοιοῦτο* (Gen. *τοιούτου, τοιαύτης, τοιούτου, etc.*), dem. pron. *Of such kind, nature, or quality; such*.—As Subst. : a. *τοιούτοι, ων*, m. plur. *Such persons, such*.—b. *τοιαῦται, ων*, f. plur. *Such women, such*.—c. *τοιαῦτα, ων*, n. plur. *Such things, such like things*.

*τολμ-άω -ῶ*, f. *τολμήσω*, (p. *τετόλμηκα*), 1. aor. *ἐτόλμησα*, v. n. [*τόλμα-α*, “*courage, daring*”] (“*To have τόλμα*”; hence) With Inf. : *To dare, venture, etc., to do, etc.*

*τολμηρότερον*; see *τολμηρ-ῶς*.

(*τολμηρ-ῶς*, adv. [*τολμηρός*, “*bold*”] (“*After the manner of the τολμηρός*”; hence)

1. *Boldly, with boldness*.—2.) Comp. : *More boldly, with greater boldness*. ~~Comp.~~ Comp. : *τολμηρότερον*; (Sup. : *τολμηρότατα*).

*τόπος, ου*, m. : 1. *A place, spot*.—2. *A place, or passage*, in a writing, etc.—3. *Space, room*.

*τότε*, adv. *At that time, then*.

*τοῦτο*; see *οὗτος*.

*τρ-ᾶ-πεζα, πέζης*, f. [prob. shortened fr. *τετρ-ᾶ-πεζα*, i. e. *τετρ-ᾶ-πεδ-σα* = *τετρ-ᾶ-ποδ-σα*; fr. *τετρ* = *τέτταρ-ες*, “*four*”; (a) connecting vowel; *πούς, ποδ-ός*, “*a foot*”] (“*A thing with four feet*”; hence) *A four-footed table; a table* in general.

*τράχηλος, ου*, m. *Throat neck*.

*τρέχω*, (1. *θρέξω* and *δραμοῦμαι*), 2. aor. *ἔδραμον*, v. n. *To run*.

*τρόπ-ος, ου*, m. [for *τρέπ-ος*; fr. *τρέπ-ω*, “*to turn*”] (“*A turning, turn*”; hence) *A way, manner, mode*.

*Τρυφαινα, ης*, f. (“*She who lives delicately*”) *Tryphena*; a woman's name; xvi. 12.

*Τρυφῶσα, ης*, f. (id.) *Tryphosa*; a woman's name; xvi. 12.

*τύπ-ος, ου*, m. (“*A blow*”; hence “*a mark*”; hence) 1. Of doctrine : *A form*.—2. *A figure, emblem, type* [like



τύπ-τω, "to strike," akin to Sans. root *τυप*, "to hurt"]

τυφ-λός, λή, λόν, adj. [*τύφος*, "smoke, mist"] ("Pertaining to *τύφος*"; hence, "obscured by smoke or mist"; hence) With regard to the sight: *Blind*. — As Subst.: τυφλός, οὔ, m. *A blind man*.

ὕβρις-τής, τοῦ, m. [for ὕβριδ-τής; fr. ὕβριζω (= ὕβριδ-σω), in force of "to treat despitefully, maltreat"] ("One who treats" another "despitefully," or "maltreats" him; hence) *A despiteful, or overbearing, person*.

υἱό-θε-σία, σίας, f. [*υἱός*, (uncontr. gen.) *υἱός-ος*, "a son"; *θε*, a root of *τίθημι*, in force of "to put" in a certain state or condition, much about equal to "to make"] ("The putting one in the condition of a son, the making one a son"; hence) *Adoption*.

υἱός (disyll.), τοῦ, m. ("One begotten or brought forth"; hence) 1. *A son*; ix. 9:—*υἱός Θεοῦ*, the son of God, i. e. Christ as to his divine nature, i. 4;—so at i. 3; v. 10, etc., Christ is termed *υἱός* in reference to God the Father.—2. Plur.: Of believing persons: *Sons, children*, of God by adoption through Christ; viii. 14, etc.—3. Plur.: *Sons* = *Descendants*, etc.; ix. 27 [akin

to Sans. root *सु*, "to beget"; also, "to bring forth"].

ὑμεῖς, ὑμῶν, ὑμῖν, ὑμᾶς, plur. of *σύ*.

ὑμ-έτερος, *ετέρα*, *έτερον*, pron. poss. [*ὑμ-είς*, "ye, you"] ("Of, or belonging to, you") *Your, yours*.

ὑπακο-ή, ἡς, f. [*ὑπακούω*, root *ὑπακο* (= *ὑπ-ό*; *ἀκο*, root of *ἀκούω*; see *ἀκούω*)] *Obedience*.

ὑπ-ἀκούω, (f. *ὑπ-ἀκούσομαι*), 1. aor. *ὑπ-ήκουσα*, v. n. [*ὑπ-ό*, "under"; *ἀκούω*, in force of "to listen"] ("To listen under" the door as a slave did to ascertain who was there; hence) *To obey, be obedient, yield obedience*;—often with follg. Dat.

ὑπ-ανδρ-ος, ον, adj. [*ὑπ-ό*, "under"; *ἀνήρ*, *ἀνδρ-ός*, "a husband"] ("That is under a husband"; hence) Of a woman: *Married*.

ὑπ-άρχω, imperf. *ὑπ-ἤρχον*, (f. *ὑπ-άρξω*, 1. aor. *ὑπ-ἤρξα*), v. n. [*ὑπ-ό*, "without force"; *ἄρχω*, "to begin"] ("To begin, make a beginning"; hence, "to begin to be"; hence) *To be*.

ὑπέθηκα, 1. aor. ind. of *ὑποτίθημι*.

ὑπέρ, prep. gov. gen. (and acc.) ("Above"; hence, from the notion of standing above one to afford protection) 1.

*For, in behalf of.*—2. *For, on account of.*—3. *Of, concerning, respecting, about.*

**ὑπερβολ-ή**, ἡς, f. [for **ὑπερβαλ-ή**; fr. **ὑπερβάλλω**, “to throw beyond”; hence, (in neut. force) “to exceed all bounds,” through verbal root **ὑπερβαλ** (= **ὑπέρ**; **βαλ**, root of **βάλλω**)] (“An exceeding all bounds”; hence) *An over-great degree of anything*; see **κατά**, no. 2, h.

**ὑπερ-εντυγχάνω**, v. n. [**ὑπέρ**, “in behalf of”; **ἐντυγχάνω**, in force of “to intercede”] *To intercede in behalf of*;—at viii. 26 strengthened by follg. **ὑπέρ**.

**ὑπερ-έχω**, (2. aor. **ὑπερέσχον**), v. n. [**ὑπέρ**, “above”; **έχω**, in force of “to be”] (“To be above”; hence) *To be higher, or superior, in rank, etc.*

**ὑπερ-ή-φάν-ος**, ον, adj. [**ὑπέρ**, “above”; (η) connecting vowel; **φάν**, root of **φαίνω**, “to show”; pass., “to be seen”] (“Seen, or conspicuous, above” others; hence) In bad sense: *Proud, haughty, arrogant, etc.*—As Subst.: **ὑπερήφανος**, ον, m. *A proud, haughty, or arrogant person.*

**ὑπερ-νικάω** -νικῶ, v. n. [**ὑπέρ**, “above measure”; **νικάω**, “to conquer”] (“To conquer above measure”; hence) *To be more than a conqueror.*

**ὑπερ-περισσεύω**, v. n. [**ὑπέρ**, “above measure”; **περισσεύω**, “to abound”] (“To abound above measure”; hence) *To abound exceedingly, to be exceedingly abundant.*

**ὑπερ-φρονέω** -φρονῶ, v. n. [**ὑπέρ**, “above measure”; **φρονέω**, “to think”] *To think above measure, or too highly, of one's self, etc.*

**ὑπ-νος**, νου, m. *Sleep*;—at xiii. 12 in figurative force [akin to Sans. root **SVAP**, “to sleep”].

**ὑπό**, prep. gov. gen. and acc.: 1. With Gen.: a. *Under, beneath.*—b. Of the Agent: *By*.—2. With Acc.: *Under, beneath.*

**ὑπό-δικ-ος**, ον, adj. [**ὑπό**, “under”; **δικ-η**, in force of “a penalty”] (“Being under **δικη**”; hence) With Dat. of person: *Subject to a penalty from; liable to, or under, punishment from.*

**ὑπόλειψι-μα**, μᾶτος, n. [for **ὑπόλειπ-μα**; fr. **ὑπολείπω**, “to leave behind”] (“That which is left behind”; hence) *A remnant.*

**(ὑπο-λείπω**, f. **ὑπο-λείψω**, v. a. [**ὑπό**, “under or beneath”; **λείπω**, “to leave”] “To leave under or beneath”; hence) 1. *To leave behind.*—2. PASS.: (**ὑπο-λείπομαι**, p. **ὑπο-λέλειμαι**), 1. aor. **ὑπ-ελείφθην**, *To*

*be left behind; to remain or be left.*

**ὑπο-μένω**, f. ὑπο-μενῶ, p. ὑπο-μεμένηκα, 1. aor. ὑπ-έμεινα, v. n. [ὑπό, "under"; μένω, "to remain"] ("To remain under"; hence) *To stand firm, remain steadfast or patient.*

**ὑπομον-ή**, ἡς, f. [for ὑπομεν-ή; fr. ὑπομέν-ω, in force of "to endure" an evil, etc.] ("An enduring" an evil, etc.; hence) 1. *Patience*.—2. *Patient continuance, perseverance.*

**ὑπο-τάσσω** (ὑπο-τάττω, f. ὑπο-τάξω), 1. aor. ὑπ-έταξα, v. a. [ὑπό, "under"; τάσσω, "to arrange"] ("To arrange under"; hence, "to post under or behind"; hence) 1. *To subject*.—2. Pass.: ὑπο-τάσσομαι (ὑπο-τάττομαι), p. ὑπο-τέταγμαι, 2. aor. ὑπ-ετάγην, 2. fut. ὑπο-ταγήσομαι: a. With Dat.: *To be subjected, or obedient, to*.—b. Alone: *To be subject, to obey.*

(ὑπο-τίθημι, f. ὑπο-θήσω), 1. aor. ὑπ-έθηκα, v. a. [ὑπό, "under"; τίθημι, "to put"] ("To put under or down"; hence, "to put down" as a deposit or stake; hence) *To stake, venture, hazard.*

**ὑστερ-έω** -ῶ, (f. ὑστερήσω), p. ὑστέρηκα, 1. aor. ὑστέρησα, v. n. [ὑστερ-ος, "behind"] ("To be *υστερος*"; hence, "to

be behind or behindhand"; hence) 1. With Gen.: *To come short of, to fail of*.—2. Mid.: **ὑστερ-έομαι** -οὔμαι = no. 1.

**ὑψηλά**, ὧν: see ὑψηλός.

**ὑψ-ηλός**, ἡ, ἡλόν, adj. [ὑψ-ος, "height"] ("Pertaining to ὑψος"; hence) 1. *High, lofty*.—2. *High*, in figurative force; *exalted*.—As Subst.: **ὑψηλά**, ὧν, n. plur. With art.: *High things*; xii. 16.

**ὑψω-μα**, μάτος, n. [for ὑψο-μα; fr. ὑψό-ω, "to lift up on high, to raise up aloft"] ("That which is raised up aloft"; hence) *Height*.

φᾶγειν, inf. of ἐφαγον.

(φα(ί)ν-ω, f. φᾶνῶ, p. πέφαγκα, v. a. *To show*.—Pass.: φα(ί)ν-ομαι, (p. πέφασμαι, 1. aor. ἐφάνθην), 2. aor. ἐφάνην, (2. f. φᾶνῆσομαι): With follg. Nom.: *To appear, or be seen, to be*; vii. 13.

**φαν-ερός**, ἐρά, ἐρόν, adj. [φαν, root of φαίρω, "to show"] ("Shown"; hence) *Clear, visible, open, manifest, evident*.—Adverbial expression: ἐν τῷ φανερό, ("Openly"; hence) *In appearance, outwardly*; cf. ἐν, no. 8.

**φᾶνερ-όω** -ῶ, f. φᾶνερῶσω, 1. aor. ἐφάνέρωσα, v. a. [φανερ-ός, "manifest"] 1. Act.: *To make manifest*.—2. Pass.: *To be made manifest; to appear*.—Pass.: φᾶνερ-όμαι -οὔμαι,

ρ. *πεφάνερωμαι*, 1. aor. *ἐφάνερωθην*, 1. f. *φανερωθήσομαι*.

\**Φαραώ*, m. indecl. ("Prince or Leader") *Pharaoh*; the common title of Egyptian kings.—N.B. The word is sometimes referred to a Coptic source, and is said to mean either "The King," or "The Sun."

*φά-σκω*, v. a. *Τὸ say, assert, affirm* [fr. same source as *φημί*; see *φημί* at end].

*φαῦλος*, η, *ον*, also *ος, ον*, adj. *Bad, evil, wicked*.

*φείδομαι*, f. *φείσομαι*, 1. aor. *ἐφείσαμην*, v. mid. With Gen.: *To spare* from destruction.

*φέρ-ω*, f. *ἵσω*, (p. *ἐνήνοχα*), 1. aor. *ἤνεγκα*, v. a. irreg.: 1. *To bear, carry, bring*.—2. *To bear, endure, suffer, put up with* [in pres. and imperf. akin to Sans. root *BHRI*, "to bear, carry," etc.; the other parts of the verb are to be assigned respectively to the bases *οἶ-ω* and *ἐνέκ-ω* or *ἐνέγκ-ω*].

*φη-μί*, f. *φήσω*, 2. aor. *ἔφην*, v. a. and n. *To say* [root *φη* or *φα*, akin to Sans. root *BHĀSH*, "to speak"].

(*φθάνω*, f. *φθήσομαι* and later *φθάσω*, p. *ἐφθάκα*), 1. aor. *ἐφθάσα*, v. n. With *εἰς* and Acc.: 1. *To come first to*.—2. *To come, or attain, to or unto*.

*Romans*.

*φθαρ-τός, τή, τόν*, adj. [*φθείρω*, "to corrupt," through a root *φθαρ*] ("That can be corrupted"; hence) *Corruptible, destructible, perishable*.

*φθόγγ-ος, ον*, m. [for *φθέγγ-ος*; fr. *φθέγγ-ομαι*, "to utter a sound"] ("That which utters a sound"; hence) Of human beings: *The voice*.

*φθόνος, ον*, m. *Envy* [either for *φθέ-νος*; fr. *φθέ-ω* (= *φθίω*), "to waste or pine away," and, so, "that which wastes, or pines, away";—or, akin to Sans. root *KSHAN*, "to wound"; and, so, in pass. force, "that which is wounded" (mentally) at another's prosperity].

*φθορ-ά, ᾱ*, f. [*φθορ*, a root of *φθείρω*, "to corrupt"] ("A corrupting"; hence) *Corruption*.

*φιλᾶδελφ-ία, ἰας*, f. [*φιλᾶδελφ-ος*, "loving one's brother or sister"] ("The quality of the *φιλᾶδελφος*"; hence) *Brotherly love*.

*φίλη-μα, μάτος*, n. [lengthened fr. *φίλε-μα*; fr. *φίλε-ω*, in force of "to kiss"] ("That which kisses"; hence) *A kiss*.

*φιλόλογος, ον*, m. [*φίλος*, *λογος*, "fond of words"] *Philologus*; a man's name; xvi. 15.

*φιλόξεν-ία, ἰας*, f. [*φίλος*, *ξενος*, "loving strangers, hospitable"] ("The quality of the

K

φιλόξενος"; hence) *Hospitality*.

φίλ-ό-στοργ-ος, ον, adj. [φίλ-έω, "to love"; (ο) connecting vowel; στοργ-ή, "natural affection"] ("Loving with natural affection"; hence) Of parents and children, brothers and sisters: *Loving tenderly, affectionate*; — at xii. 10 applied to Christians as brothers in Christ.

φιλοτίμ-έομαι -οῦμαι, (f. φιλοτιμήσομαι and φιλοτιμηθήσομαι, p. πεφιλοτιμημαι, 1. aor. ἐφιλοτιμήθην), v. mid. [φιλοτίμ-ος, "loving honour"] ("To be φιλοτίμος"; hence, "to be emulous"; hence) With Inf.: *To strive, or eagerly desire, to do, etc.; to be earnestly desirous of doing, etc.*

Φλέγων, οντος, m. ("Burn-ing") *Phlegon*; a man's name; xvi. 14.

φοβ-έω -ῶ, f. φοβήσω, 1. aor. ἐφόβησα, v. a. [φόβ-ος, "fear, fright"] 1. Act.: *To put in fear, frighten, terrify*.—2. Pass.: φοβ-έομαι -οῦμαι, (p. πεφοβήμαι), 1. aor. ἐφοβήθην, 1. f. φοβηθήσομαι: a. *To be seized, or affected, with fear; to be frightened, terrified, etc.*—b. With Acc. of person, as Acc. of Respect: *To fear, dread, stand in awe of*.—3. Mid.: φοβ-έομαι -οῦμαι, (f. φοβήσομαι, 1. aor. ἐφοβησά-

μην), *To fear for one's self or on one's own part; to fear*.

φόβ-ος, ου, m. *Fear, fright, terror* [either for φόβ-ος, fr. φόβ-ομαι, "to flee affrighted"; or, like φέβομαι, to be considered immediately akin to Sans. *dhāpaya*, "to terrify," a causative verb formed fr. the root *bhī*, "to fear"].

Φοίβη, ης, f. ("Bright, or Radiant, One") *Phæbe*; a woman's name; xvi. 1.

φον-εύω, f. φονεύσω, 1. aor. ἐφόνευσα, v. n. [φόν-ος, "murder"] *To commit murder, to kill*.

φόν-ος, ου, m. [for φέν-ος; fr. obsol. φέν-ω, "to kill"] *A killing, murder*.

φορ-έω -ῶ, f. φορέσω (and φορήσω, p. πεφορήκα), 1. aor. ἐφόρεσα, v. a. [a collateral form of φέρω; see φέρω at end] *To bear, carry*.

φόρ-ος, ου, m. [for φέρ-ος; fr. φέρ-ω, "to bring, to bring in"] ("That which is brought in" as revenue, etc.; hence) *Tribute*.

(φράσσω and φράττω, f. φράξω, p. πέφραγα), 1. aor. ἐφραξα, v. a. ("To hedge round"; hence) *To stop up, stop*.—Pass.: (φράσσομαι and φράττομαι, p. πέφραγμαί, 1. aor. ἐφράχθην, 1. fut. φραχθήσομαι), 2. aor. ἐφράχην, 2. fut. φραγήσομαι.

φρον-έω -ῶ, f. φρονήσω, (p.

πεφρόνηκα), v. a. and n. [for φρεν-έω; fr. φρήν, φρεν-ός, "mind"] 1. Act.: ("To have in φρήν"; hence) a. *To mind, ponder upon, take heed to.*—b. *To observe.*—c. With Acc. of n. pron. or adj. used substantively: *To have, or entertain, certain thoughts, etc.; to set the affections on.*—2. Neut.: *To think, be of opinion.*

φρόνη-μα, μάτος, n. [for φρόνε-μα; fr. φρονέ-ω, "to mind"] ("That which minds"; hence) *Mind, will, spirit, inclination.*

φρόν-ιμος, ἴμων, adj. [φρονέ-ω, "to think"] ("Thinking"; hence) *Wise, sage, prudent.*

φύλασσω (φύλάττω), f. φύλαξω, (p. πεφύλακα), 1. aor. ἐφύλαξα, v. a. ("To watch"; hence, "to guard"; hence) Of precepts, etc.: *To keep, observe, etc.*

φυ-λή, λῆς, f. [φύ-ω, in meaning of "to be begotten"] ("That which is begotten"; hence) Of persons: *A tribe.*

φῦρ-α-μα, μάτος, n. [φῦρ-ω, "to mix"] ("That which is mixed"; hence) *A lump, mass, of dough, etc.*

φῦσ-ικός, ἰκή, ἰκόν, adj. [φύσ-ις, "nature"] ("Pertaining to φύσις"; hence) *Natural.*

φῦ-σις, σεις, f. [φύ-ω, (neut.) "to spring up"] ("A

springing up"; hence) *Nature, i. e. the regular order or law of nature.*

φῶς, φωτός, n. [contr. fr. φά-ος; fr. φά-ω, "to shine"] ("That which shines"; hence) *Light, whether in a literal or figurative sense.*

χαίρω, f. χᾱρῶ, χᾱρήσομαι (and χαιρήσω, p. κεχάρηκα, 1. aor. ἐχάρησα), 2. aor. pass. ἐχάρην, v. n. *To rejoice, be glad* [akin to Sans. *hary*, "to desire"].

χᾱρ-ά, ᾱς, f. [χαίρω, "to rejoice," through root χαρ] *A rejoicing; joy, gladness.*

χαρίζομαι, f. χαρίομαι (late χαρίζομαι), 1. aor. ἐχαρίσασθην, p. pass. in mid. force κεχαρίσμαι, v. mid. [for χαρίτ-σομαι; fr. χάρις, χάριτ-ος, "a favour"] ("To show favour" to a person about something; hence) *To give freely, bestow as a free gift.*

χᾱρ-ις, ῖτος, f. [χαίρω, "to rejoice," through root χαρ] ("A rejoicing"; hence) 1. *Favour, grace.*—2. *Graciousness, kindness, good-will, grace.*—3. (A sense of favour received; i. e.) *Thanks, gratitude, thankfulness.*

χαρίσ-μα, μάτος, n. [for χαρίδ-μα; fr. χαρίζομαι (= χαρίδ-σομαι), "to give freely"] ("That which is freely given"; hence) *A free gift.*

χείλος, eos ovs, n. *A lip.*

χείρ, χειρός, f. *A hand* [akin to Sans. root *HR*, "to convey," also, "to seize"; and so, literally, "a conveyer or seizer"].

χρε-ῖα (dissyll.), ἱας, f. [χρέ-ομαι, another form of χρᾶ-ομαι, "to use"; and in perf. "to want or need" a thing for use] *Want, need, necessity*; — at xii. 13 in plur.

χρή-ζω, (f. χρήσω), v. n. [probably for χρεῖ-ω; fr. χρεῖ-α, "need"] With Gen.: *To need, want, have need of.*

(χρηματ-ίζω, f. χρηματίσω, (p. κεχρημάτισκα), v. n. [χρήμα, χρηματ-ος, in force of "business"] ("To transact business"; but, in late writers) *To be called, named, or styled.*

χρηματισ-μός, μου, m. [for χρηματιδ-μός; fr. χρηματίζω (= χρηματῖδ-σω), in force of "to give a (divine) response"] ("That which gives a (divine) response"; hence) *Of God: A divine answer.*

χρη-σις, σεως, f. [for χρᾶ-σις; fr. χρᾶ-ομαι, "to use"] *A using, employment, use.*

χρηστολογ-ῖα, ἱας, f. [χρηστόλογ-ος, "giving fair words"] ("The quality, or nature, of the χρηστόλογος"; hence) *Fair speech, fair words*; — at xvi. 18 in bad sense.

χρη-στός, στή, στόν, adj. [χρη, a root of χρᾶομαι, "to use"] ("That is to be, or may be, used"; hence) *Good, kind, etc.*—As Subst.: χρηστόν, οὔ, n. With art.: *The goodness, kindness.*

χρηστό-της, τητος, f. [χρηστός, (uncontr. gen.) χρηστό-ος, "good"] ("The quality of the χρηστός"; hence) *Goodness.*

Χρι-στός, στοῦ, m. χρί-ω, "to anoint"] ("Anointed One") *Christ.*

χρόνος, ου, m. *Time*; — at xvi. 25 in plur.

χωρ-ίζω, f. χωρίσω (and χωρίω), l. aor. ἐχωρίσα, v. a. [χωρ-ῖς, "apart, asunder"] *To put apart or asunder; to part, separate, sever.*

χωρίς, adv.: 1. *Apart, separately, by itself, etc.*—2. With Gen.: *Apart from, without.*

ψά-λλω, f. ψάλλω, (p. ἐψαλλα, l. aor. ἐψηλα), v. n. [a strengthened form of ψά-ω, "to touch"] ("To touch sharply, to pull, twitch"; hence, "to play" with the fingers on a musical instrument; hence) *To sing, etc.*

ψεύδομαι, (f. ψεύσομαι), l. aor. ἐψευσάμην, v. mid. *To speak, or utter, a falsehood; to speak falsely; to lie.*

ψευδομαρτυρ-έω -ῶ, f.

ψευδομαρτυρήσω, 1. aor. ἐψευδομαρτύρησα, v. n. [ψευδομαρτυς, "a false witness"] ("To be a ψευδομαρτυς"; hence) *To bear false witness.*

ψεύδ-ος, εὖς οὖς, n. [ψεύδ-ομαι, "to lie"] *A lie, falsehood.*

ψεύδ-μα, μᾶτος, n. [for ψεύδ-μα; fr. ψεύδ-ομαι, "to lie"] *A lie, falsehood.*

ψεύδ-της, του, m. [for ψεύδ-της; fr. ψεύδ-ομαι, "to lie"] *A liar.*

ψιθύρις-της, τοῦ, m. [for ψιθύριδ-της; fr. ψιθύρίζω (= ψιθύριδ-σω), "to whisper"] ("He who whispers"; i. e. "a whisperer" as opp. to one who speaks out; hence) In bad sense: *A secret slanderer, a backbiter.*

ψυχ-ή, ἥς, f. [ψύχ-ω, "to breathe"] ("That which breathes"; hence, "breath"; hence) 1. *Life.*—2. *A soul.*

ψωμ-ίζω, f. ψωμίω, v. a. [ψωμ-ός, "a bit or morsel"] ("To give a ψωμός to" a person; hence) *To feed; to give food to.*

ὦ, interj. *O!*

ὥρα, as, f. *A season; a proper, or customary, time for something.*

ὥρ-αιος, αἰα, αἶον, αἴη. [ὥρ-α,

"season"] ("Pertaining to ὥρα"; hence) Of things: *Beautiful, graceful.*

ὥς, adv. and conj.: 1. Adv.: a. *As.*—b. *Like as, just as.*—c. *In what way or manner; how.*—d. With numeral adj.: *About.*—e. Of time: *When.*—ὥς ἔάν, *whenever.*—2. Conj.: *That.*

ὥσ-αὐτ-ως, adv. [ὥς, "thus"; αὐτ-ός, "self, very"] ("Thus in this very manner"; hence) *Just so, in this very manner; in like manner.*

\*Ὠσηέ, m. indecl. ("Deliverance") *Osee* or *Hosea*; a prophet who prophesied fr. about B.C. 785.

ὦσ-περ, adv. [ὥς, "as"; περ, enclitic particle] *As indeed, even as, just as.*

ὥστε, conj.: *So that:* 1. With Indic.: To mark a fact. —2. With Inf.: To mark a result or effect.

ὠφέλ-εια, εἰας, f. [ὠφελ-έω, "to be of use or service"] ("A being of use or service"; hence) *Profit, advantage, gain.*

ὠφέλ-έω -ω, f. ὠφελήσω, (p. ὠφέληκα), 1. aor. ὠφέλησα, v. n. [for ὀφελ-έω; fr. ὀφελ-ος, "help"] *To be of help or service; to be of benefit; to profit, avail.*



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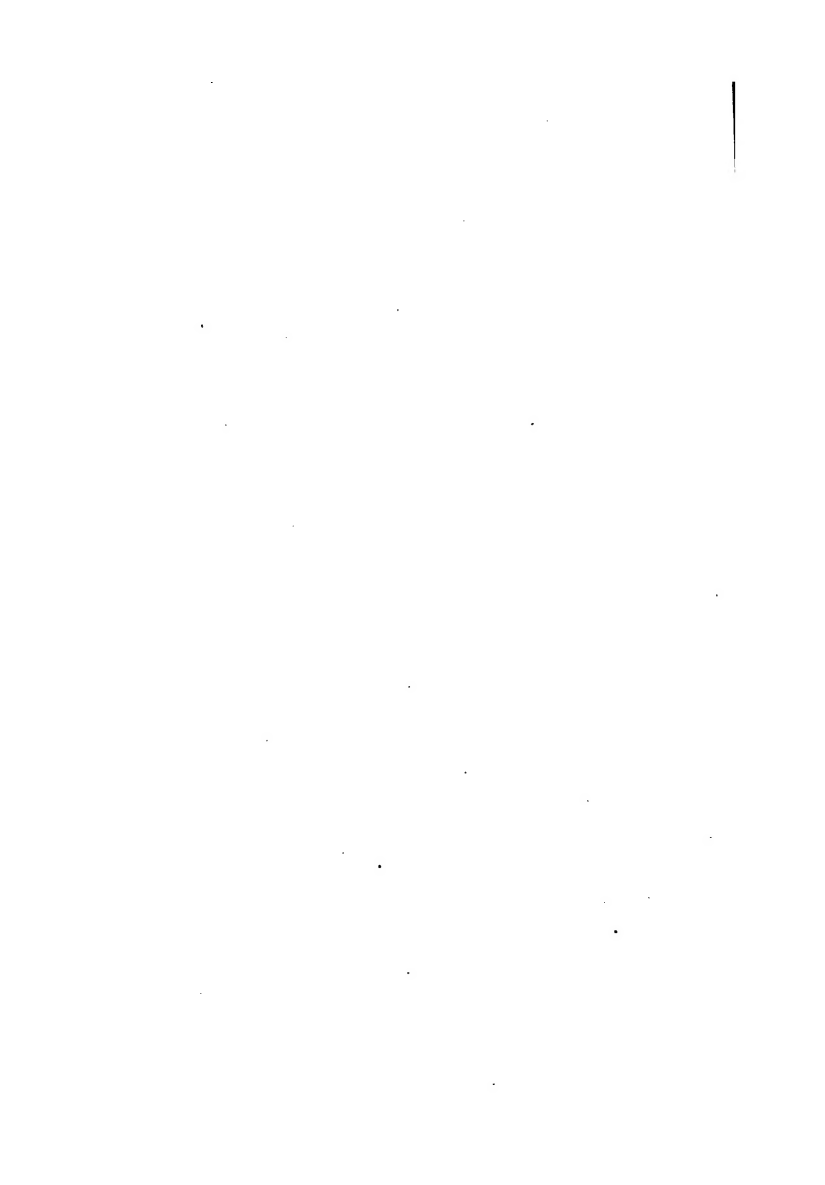
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